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UDINE

MANOSCRITTI

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Altieris
P.r. Jos.
Metaphisica
1766

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R. D. D. JOSEPHI ATINIS

UTINI SEMIN.rii

PHILOSOPHIÆ LECTO.ris

METAPHYSICA

DICTATA

ANNO MDCCLXVI

JOSEPH

R. D. D. JOSEPHI ATIMIS
UTINI SEMINA:RII.
PHILOSOPHIĘ LECTO:RIS
METAPHYSICA
DICTATA
ANN. MDCCLXVI.

JOSEPH
BELTRAME
Sri- ptor

In Secundam Philosophiae partem, sive Metaphysicam Praefatio.

Absoluta Logica, in qua hactenus versati sumus de scientia, et Philosophia generatim, ad Metaphysicam progredimur. Est haec scientia contemplativa entis, seu scientia rerum earum, quae vel reipsa a materia, sive a corporea substantia secreta sunt, vel per considerationem ita ab ea praescindunt, ut quae de illis demonstrantur, corporeis, incorporeisque rebus sint ex aequo communia. Definitur propterea scientia theoretica, quae circa ens generatim sumptum ejusque affectiones per mentem abstractas, specialiter vero circa substantias spirituales, prout naturali lumine a nobis cognoscibiles, tota versatur. Hujus facultatis nomen antiquis Philosophis incognitum fuisse utique certum habemus, quia licet multa de illis rebus tradita sint, licet ceterarum scientiarum nomina etiam nunc reperirint, nusquam tamen Metaphysica reperitur; non quod hanc scientiam ignoraverint, sed quod nondum in usu fuerit hoc nomen. Plerique existimant ab interpretibus Aristotelis hoc nomen inventum, et apparet fuisse non tam singulari quodam consilio, quo scientiam quam inscripserant illo nomine signaverint, quam occasione, ut reor, oblata ex facto Tyrannionis grammatici et Andronici Rhodii; quod quo ratione sit factum, non ingratum erit a principio repetere.

Narrat Strabo lib. xiii in Troadis descriptione Aristotelem libros suos una cum schola discipulo suo Theophrasto, qui eos simul cum suis Neleo Scepsio suo successori reliquit; hujus haeredes nescio quo metu compulsi eos sub terra defoderunt, ibique vermibus, ac humore vexati tamdiu latuerunt, donec post [illegible] annos e pristino suo sepulchro extracti Apellicontis civis Atheniensis magno pretio sunt venditi. Post obitum Apellicontis cum reliqua ejus bibliotheca, quae in Athenis erat, libri Aristotelis a Sylla devictis Graecis Romam translati sunt, ubi primum a Tyrannione, deinde ab Andronico grammaticis correcti fuerunt. At quoniam

varias classes peripateticae doctrinae libros suis digessissent, opera quaedam superesse observarunt, quae neque ad Logicam, neque ad Physicam pertinerent atque ideo illa post Physica conjecerunt, atque inde Methaphisicae nomen dederunt. Hinc factum esse etiam existimo, plures Philosophos ante Methaphisicam Physicam pertractasse.

Nos vero recentiorum Philosophorum morem sequentes, post Logicam reliquis Philosophiae partibus Methaphisicam praemittimus, tum quia Logicae non parum affinis, tum quia tradit principia, et notiones generales, sine quibus in Physica recte progredi non licet. Quae in hac facultate necessaria, utilia esse videbuntur, atque ad studia Theologica potissimum accommodata, quanta fieri possit brevitate complectemur. Quod ut rite praestemus, totam Methaphisicam in duas partes dividimus, quarum prima dicitur Ontologia, quae de ente generatim sumpto disserit, ejusque affectiones per mentem abstractas expendit; altera vero Pneumatologia, quae spirituales substantias ita considerat, ut earum naturam, existentiam, atque operationes sola naturali ratione quoad poterit in aperto ponat nobisque exhibeat.

Methaphisicae pars prima, Sive Ontologia.

Quum scientiae, vel facultates omnes ens aliquod veluti objectum considerent optimo consilio institutum est, ut ad illas facilius comparandas, scientia quaedam tractaretur, quae ipsum in communi, vel in genere, hoc est a circumstantiis, et accidentibus omnibus separatum cognosceret, ut ab universali hac contemplatione clarior foret cujusque entis specialis cognitio. Hujusmodi vero communis, et universalis entis cognitio vocatur Ontologia, quae quasi nomen ipsa dicta est scientia entis. Versatur enim illa circa ens, et in expendendis ejus affectionibus per mentem abstractis, et differentiis tota occupatur. Plurima esse in hac facultate intellectu difficilia non inficior; siquidem Aristoteles ipse dicit, fere difficillima hominibus cognitu esse ea, quae maxime universalia sunt quum

[illegible]

[illegible] ... consentiunt [illegible]

[illegible]

Sectio Prima.

De entis ratione, et divisione atque ejus modis, et principiis.

[illegible] ... sed etiam [illegible] in sensu [illegible] praecentis [illegible] ... existentiarum [illegible] ... rebus existentibus et [illegible] ... vero existentia [illegible] ... et [illegible] rationes, [illegible] ... ens [illegible] et irreali. De ente autem rationis [illegible] ...

[illegible] ... ens in actu, et ens in potentia. Ens in actu [illegible] ... mundus, sol, luna. Ens in potentia est, quod [illegible] ... et sunt multa entia, quae [illegible] nunquam producet, licet producere possit.

[illegible] in ens a se, et in ens ab alio. [illegible]

[illegible]

[illegible]

[illegible] Paragraphus [illegible]

[illegible]

[illegible]

[illegible] in [illegible] quia [illegible]

prout [illegible]

[illegible] creatis

[illegible]

[illegible] [illegible] infinitae perfectionis; ergo ratio entis non [illegible] univoca Deo et creaturis; [illegible] [illegible]. Si ratio entis conveniret Deo et creaturis [illegible] [illegible] a rebus creatis, adeoque non esset infinita [illegible] [illegible] [illegible] rebus creatis, ergo [illegible] [illegible] entis alia [illegible] in Deo alia in creaturis [illegible] [illegible] non convenit univoce Deo et creaturis; ergo etc. [illegible] [illegible] [illegible] in Deo [illegible] independentiam a causa et in rebus creatis a dependentiam a causa, scilicet a Deo; ergo etc.

[illegible]

[illegible] homo [illegible] [illegible] [illegible] homini et [illegible]

[illegible]

[illegible] formalis et precisio, prout [illegible] [illegible] communis tam Deo quam creaturis

[illegible] [illegible] in creaturis [illegible] et distinguuntur [illegible] in Deo [illegible] formaliter univoce non convenit Deo et illis [illegible] entis alia [illegible] creaturis [illegible] creaturis [illegible] [illegible]

[illegible]

[illegible] nulla ē [illegible] in [illegible] ex [illegible] in [illegible] entis [illegible]

[illegible]

et creaturas nulla ē propositio in [illegible] entis, [illegible]

[illegible] nulla [illegible]

[illegible] ergo amor, et [illegible]. Nulla [illegible]

[illegible]

in ratione entis, et aliquam similitudinem imperfectam [illegible]

[illegible] hominem ad imaginem et similitudinem [illegible]

[illegible] Romanos inquit: invisibilia Dei per ea, quae facta sunt [illegible]

[illegible] Deo [illegible]

[illegible]

se [illegible] et [illegible], [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] imperfectio, [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] formali [illegible] involvit
in [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible] excludit [illegible], et [illegible]
[illegible] aliquo imperfectio [illegible] [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible], perfectione [illegible] aut excludit [illegible] [illegible] perfectio-
ne aut includit imperfectionem [illegible] [illegible] [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible] repugnantia [illegible] [illegible]
non includit imperfectionem aut [illegible] perfectionem majorem
[illegible] [illegible], quare bene sit competere haec [illegible] Deo [illegible]
[illegible] [illegible] perfectio et [illegible] [illegible] ab altero, [illegible]
[illegible] enim non a mendacium

[illegible] [illegible] Deo non competit ens, quod [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ([illegible]
[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] duntaxat
[illegible] [illegible] existendi, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] existendi [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] includat [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], et [illegible] non [illegible] [illegible] [illegible]
[illegible], [illegible] causa, sic hoc non dicitur [illegible] [illegible]
[illegible], quia solis perfectione non [illegible] [illegible] e contra homo
[illegible] et hoc [illegible] conveniunt univoce, quia homo [illegible]
[illegible] perfectionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible], [illegible] [illegible] [illegible], [illegible]
[illegible] et [illegible] [illegible] non [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] genu, ergo non pot abstrahi [illegible], quod sit commune [illegible], [illegible] creatus [illegible] increatur, [illegible] ens abs [illegible] creatura [illegible] in [illegible] quae [illegible] [illegible] sit in [illegible] ad [illegible], ergo [illegible] pot abstrahi [illegible] [illegible] commune [illegible] [illegible], [illegible] [illegible] abstrahi entis [illegible].

Respondeo [illegible] in sensu objecto, ad hujus probatione [illegible] majori, [illegible] secens, quod [illegible] [illegible] existendi [illegible] non [illegible] ad [illegible], [illegible] quod [illegible] potentiam logica ad existendum [illegible], et [illegible] potentia [illegible] alia [illegible] et alia [illegible]; [illegible] [illegible] distinguitur ab [illegible], sic potentia ad existendum potentia [illegible] realiter distincta ab [illegible] potentia nullo modo [illegible] [illegible] Deo, qui cum sit [illegible], et simplicissimus actus, nihil habet intrinsece distinctum; potentia vero logica a suo actu realiter non distinguitur, sed tantum intellectualiter, et [illegible] Deo competit, licet sit ens simplicissimum: sicut enim [illegible] dicitur potens amare, volens intelligere potentia [illegible] [illegible] et bene dicitur potens existere, quae potentia in Deo identificatur cum actu existendi.

Ad primam confirmationem distinguo [illegible]: causa et effectus non conveniunt univoce in esse [illegible] in [illegible] generans et homo genitus [illegible] [illegible] [illegible] entis substantia nego majorem et [illegible] minorem [illegible] non adaequant perfectionem causae primae in ratione entis con[illegible] cum [illegible] [illegible] [illegible] [illegible] sicut lux, et sol non conveniunt univoce in ratione causae, et effectus, [illegible] lux non [illegible] [illegible] solis, conveniunt tamen univoce

in ratione entis, et in alia ratione; ita pariter Deus et creatura non conveniunt univoce in ratione entis, ut [illegible] creaturae nec [illegible], nec [illegible] perfectione [illegible], conveniunt [illegible] in ratione entis, quae [illegible] dicit, [illegible] non [illegible] ad existentiam.

Ad [illegible] Confirmationem nego consequentiam [illegible] nego [illegible] ens [illegible] habeat [illegible] abstracti [illegible] in medicina [illegible] animali [illegible] abstractum [illegible] repugnat existere [illegible] quod [illegible] sit in [illegible] formali [illegible] existe [illegible]

[illegible]

[illegible]

[illegible] simul [illegible] posse, et nec [illegible] existentia

[illegible] in homine nulla ē contradictio, et nulla [illegible] homo [illegible] possibili [illegible] possibilitas [illegible] [illegible] quiddam, [illegible] in [illegible] [illegible]

[illegible] possibile [illegible] illud [illegible] quae non existit, seu existere valet, quia in se nulla contradictio [illegible] possibilis [illegible] [illegible] [illegible] [illegible] [illegible] possibile [illegible] [illegible] nulla [illegible] possibile [illegible] [illegible] in [illegible] [illegible] [illegible] et mortalis; [illegible] non [illegible] possibile [illegible] possibile [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] convertuntur [illegible] magna difficultas [illegible] agat, qui in [illegible] recte operari [illegible]

[illegible] in se [illegible] [illegible] [illegible]

[illegible]

[illegible] in non creata supponit, ut necessitate [illegible] impossibile [illegible] esse [illegible]

[illegible], aut forma numquam [illegible] fieri possit, ut longo [illegible] non potest [illegible] [illegible] ac nisi respective, et secundum [illegible]

[illegible] forma illa per quam [illegible] [illegible] sunt sententiae. Prima quae [illegible] praesertim Tomistae quae docet, [illegible] et inaequale tenere per divinam omnipotentiam [illegible] [illegible] sententia [illegible]

[illegible]

[illegible] vero nos permissio [illegible] nihil permittit [illegible] [illegible] [illegible]

[illegible] sit ex concordia [illegible]

C[illegible]

Utrum infinita Dei voluntas, quae dicitur permissiva, aeterna

[illegible]

[illegible] quaest. XXVI in [illegible] permissiva dicitur [illegible]

[illegible]

[illegible] ita non [illegible] [illegible]

[illegible] aliam

[illegible]

[illegible] abeune [illegible] res possibiles, et alter [illegible], habent certitudinem suam [illegible] a divina [illegible] subjectiva, hoc praeter intrinsecam possibilitatem, [illegible] possibilitas [illegible] interna; [illegible] et alter [illegible], habent certitudinem [illegible] a divina potentia: ergo [illegible] [illegible], si enim alter [illegible] habet certitudinem [illegible] hoc [illegible] illius possibilitatem [illegible]. [illegible] [illegible] [illegible] cognitionis [illegible] hic non [illegible] existentes [illegible] praemissis [illegible]; [illegible] hoc [illegible] non existunt, [illegible] divina omnipotentia [illegible]. Probatur minor. [illegible] existentes sunt extra divinam cognitionem, [illegible] acquirant in mente divini artificis [illegible] quoddam intent[illegible] [illegible] [illegible] hoc ipso tales res habent [illegible] [illegible] divina omnipotentia; ergo etc.

Confirmatur [illegible] omnipotentiae [illegible] [illegible] [illegible] [illegible] [illegible] divina sit [illegible] divina omnipotentia, [illegible] [illegible] ergo [illegible] non a sola divina [illegible] [illegible] divinam omnipotentiam [illegible] [illegible] [illegible]

[illegible]

[illegible] de [illegible] non ad ordinem [illegible] possibilitatis illa [illegible] in ordine ad productionem [illegible] hoc implicat; ergo [illegible] major. Deus indigeret [illegible] possibilitate [illegible] entis interna ad illorum [illegible]ductionem; ergo [illegible] confirmatur [illegible] in [illegible] quod Deus non [illegible] et [illegible] non [illegible] possibilita[illegible] [illegible] existere non possunt, ergo [illegible] illorum possibilitas [illegible] [illegible] possibilitas [illegible] [illegible].

Respondeo [illegible] possibilitate [illegible] possibilitatis [illegible] in linea [illegible] nego majorem [illegible] [illegible] divinae perfectionis exigit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Dei perfectio exigat [illegible] et possibilitas [illegible] et potius exigat oppositum [illegible] possibilitatem [illegible] perfectio [illegible] absolutam et explicabitur [illegible] [illegible] [illegible] [illegible] majorem [illegible] [illegible] [illegible] [illegible]

[illegible] possibilia [illegible], quando [illegible] aliqua [illegible], seu [illegible] non [illegible] [illegible]
[illegible] non [illegible] consectar[illegible]
[illegible] in quan[illegible]
[illegible] nihil aliud [illegible]
[illegible] possunt [illegible]
[illegible] possibilitatem [illegible], quam illa indicat. [illegible]
[illegible] Deus non existeret [illegible] possibilita[illegible]
[illegible] possibilia intrinsece negative, et [illegible]
[illegible] in illa [illegible] nullam contradictionem in [illegible]
[illegible] contradictio [illegible]
[illegible] possibilitas [illegible] intrinseca [illegible]
et non causata a Deo, sed nihil dari, [illegible], quod sit independens a Deo [illegible]
[illegible], quia non dependeat a Deo, [illegible]
[illegible] ergo [illegible], et consequenter aliquid [illegible]
[illegible]

[illegible] si [illegible] possibilitas [illegible] possibilitas [illegible]
[illegible], non [illegible] independens, et non [illegible]
[illegible] possibilia [illegible] causata a
Deo, quod alius mundus sit [illegible], non depen[illegible]
[illegible] a Deo [illegible] negative et [illegible], [illegible]
[illegible] et non [illegible] a Deo negative [illegible]
non [illegible] illa [illegible] non sunt, quia nihil [illegible]
[illegible] in [illegible] per hoc, quod
[illegible] non dependent et [illegible]
[illegible] nihil existit, [illegible]
dependeat et non causatur a Deo. [illegible], possibilitas formalis, [illegible]

[illegible] sit [illegible], et [illegible] [illegible], positive dependere a Deo. [illegible] independens a Deo negative [illegible] per [illegible] possibilium non [illegible] absolute, et simpliciter [illegible] [illegible] a Deo: In responsione ad [illegible] dixi dependere a Deo, quod [illegible] sit [illegible] causaliter, [illegible] vero formaliter, quia [illegible] divina omnipotentia [illegible] [illegible].

[illegible] hac possibilitas interna hac [illegible] praedicata solius Dei propria: ergo non est distincta a Divina Omnipotentia. [illegible] possibilia [illegible] necessaria et aeterna, sed haec [illegible] Deo propria: ergo etc. Confirmatur. Solus [illegible] immensus, et nihil praeter Deum immensum [illegible], ergo solus [illegible] aeternus, et nihil praeter illum aeternum [illegible] [illegible] [illegible] solius [illegible] proprium, [illegible] praedicata aeterni [illegible].

[illegible] distinguenda necessitas et argumentum [illegible] [illegible] conditione [illegible] propositione de necessitate) prima dicitur illa [illegible] absolute [illegible] hypothesi non [illegible] non [illegible]. [illegible] Deus. Alia [illegible] [illegible] [illegible] et in sensu composito illius non [illegible] non existere. Hanc [illegible] [illegible] nihilominus [illegible] [illegible] LXXXI [illegible] quia necessario est [illegible] ex [illegible], [illegible] illius [illegible] doctrina.

[illegible] possibilitas est necessaria [illegible] [illegible] [illegible] ergo majorem, et [illegible] [illegible]

[illegible]bilitas rerum [illegible], si absolute considerentur non est necessaria, sed contingens, quam non contingentiae [illegible] creatur, quae potest existere et non existere: quam possibilitas interna ex suppositione determinat necessariam, sicut ex suppositione, quod ego loquar, necessarium me existere. [illegible] necessaria [illegible] dicatur possibilitas; [illegible] enim est necess. [illegible] absolute, possibilis autem solum ex suppositione, et conditionate. Hic confirmatur [illegible] aliquid possibile [illegible]

[illegible]

[illegible] a creationis; supponimus enim Deum [illegible]

[illegible] concordes sunt [illegible]

[illegible]

[illegible] effectus [illegible] majorem [illegible] causa [illegible] majoris. Ratio est, quia [illegible] non [illegible] quia illa nulla involvunt contradictionem [illegible] quam sit [illegible] producere posse, quidquid contradictionem non involvit.

[illegible]

(De necessitate [illegible])

[illegible] suppositione, ut supra [illegible] necessariam metaphysicam [illegible] et moralem. Metaphysice necessarium est illud [illegible] repugnat [illegible] physice necessarium est id, cujus oppositum [illegible]

[illegible]

[illegible] hominem ad [illegible], quum impossibile non sit, ut nihi [illegible] in [illegible] contingere [illegible] necessario, et cum contrariorum sit [illegible], sequitur [illegible] necessarium [illegible] contingens [illegible] metaphysica, physica, et morale [illegible] contingens, cujus oppositum repugnat, et hoc [illegible] admodo physice contingens [illegible] illud, cujus oppositum salvis non legibus [illegible] contingens [illegible] in [illegible] enim non [illegible] oppositum [illegible], ut quomodoque [illegible] illud, cujus oppositum [illegible] ex aequo [illegible], et [illegible] metaphysica contingens et omnia moraliter [illegible] contingens.

Immutabile dicitur illud, quod [illegible] immutabile [illegible] necessarium, [illegible] physicum, physica, et morale. Metaphysice [illegible] quod sine contradictione [illegible] metaphysice [illegible], quippe oppositum [illegible], vel [illegible] Metaphysice [illegible] illud, quod [illegible] legibus [illegible] physice immutabile dicitur [illegible], quod salvis non legibus [illegible] non [illegible], aliter [illegible]: sic ignis in [illegible] immutabile [illegible] salvis non legibus [illegible] mutabile [illegible], quod salvis non legibus [illegible], aliter [illegible] physice mutabilis in [illegible], quia legibus non [illegible] Moraliter denique immutabile [illegible] et [illegible] dicitur illud, quod aliter [illegible]: sic vir gravis, ac sensatus

in suis stabilis [illegible] immutabilis [illegible] duo consequuntur, [illegible] primum [illegible] aliquid est immutabile, eo modo etiam e[st] necessarium, sic quod e meto physice immutabile [illegible] necessarium [illegible] immutabile, [illegible] etiam [illegible] Altera [illegible] [illegible], illud, quod [illegible] immutabile [illegible] [illegible] mutabile, et quod immutabile [illegible] etiam physice mutabile; [illegible] illud, quod [illegible] metaphysice, [illegible] metaphysice [illegible], et quod physice mutabile [illegible] physice contingens, [illegible] moraliter mutabile [illegible] moraliter contingens, et [illegible]

Paragraphus Quartus

[illegible]

[illegible]

[illegible] cunctis [illegible] constituunt, atque ideo, [illegible] maxima ex [illegible] quorum [illegible] nec omnia [illegible] et attributa inspicere possimus, nec [illegible] intelligere, nisi [illegible] et attributis [illegible] intelligimus [illegible] haram, et Arithmeticarum, idest [illegible] nominatae sunt.

[illegible] in regula [illegible] inventa sunt [illegible] investigamus [illegible] altera [illegible] regula [illegible] vel a [illegible] vel [illegible] cognoscendo rei [illegible] intelligentia [illegible] et [illegible] non autem in sensu reali et directo. [illegible] reali et directo [illegible] in metaphysica [illegible] et ita etiam [illegible] identificata [illegible] nec illud, nec istud [illegible] contrarii. Si [illegible] metaphysica [illegible] quod hoc et contra, vel [illegible] abstrusior [illegible] in sensu [illegible] principium sic [illegible] intellectus [illegible] formaliter [illegible]

[illegible]

[illegible] illa [illegible] [illegible] [illegible] ne sal [illegible] [illegible] [illegible]
mini [illegible] [illegible] [illegible] [illegible] [illegible] cum [illegible]
etiam aliorum [illegible], quo cum [illegible] homine [illegible]
et [illegible] [illegible] [illegible] [illegible] intelligentia [illegible]
etiam ad [illegible] [illegible] [illegible] [illegible]
intellectuali [illegible] [illegible] [illegible] intelligentiam
[illegible] [illegible]

Hic in [illegible] [illegible] [illegible] [illegible],
[illegible] [illegible] [illegible] [illegible] [illegible]
rationum [illegible], [illegible] ergo una [illegible] [illegible]
[illegible] [illegible], ut inquit Tullius [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible], et [illegible] [illegible],
[illegible], et [illegible] [illegible] similitudinem
[illegible] [illegible] [illegible], [illegible] [illegible],
facile [illegible] [illegible] [illegible], [illegible] [illegible],
[illegible] [illegible] Alt[illegible] erat [illegible] [illegible] [illegible]
[illegible] demonstrari non [illegible] nulla [illegible] [illegible]
homo [illegible] [illegible] nulla [illegible] a [illegible]
sit homo [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] statim [illegible] [illegible] illud [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible],
vel rationales, [illegible] alio nomine [illegible], [illegible]
[illegible] [illegible], sunt illa [illegible] [illegible]
[illegible] [illegible] [illegible], et non [illegible] [illegible]
physica hominis, [illegible] [illegible] [illegible] [illegible]

anima unita corpori e principium illud, per quod ipsum existit homo. Rationales autem, seu metaphysicae consistunt in primis praedicatis, quae omni et soli conveniunt, et a quibus tanquam a radice aut velut a primis [illegible] reliqua praedicata quasi [illegible] res convenientia [illegible] deducuntur; [illegible] entia metaphysica [illegible] proximum et differentia ultima: sic entia metaphysica hominis e animal, quippe haec duo praedicata conveniunt omni, et soli homini, atque ex his reliqua hominis praedicata nempe risibilis, admirabilis, [illegible] nostra [illegible] et deducuntur. Haec entia divisio non e negligenda, quod quicumque haec omnino recte non servant, dum entia rationales pro realibus habent falli magnopere [illegible] Hinc superius entia rerum maxima ex parte a nobis ignorari, at hoc intelligendum e volo de entibus realibus et non metaphysicis, quia quando sint ista praedicata vocabulorum definitiones, scripsit.

Accedit alia entia rerum divisio, ex qua [illegible] in quo sensu dici possunt entia rerum immutabilia, necessaria et aeterna; entia rerum vel [illegible] sunt, vel possibilia, seu intelligibilia; [illegible] primum eas neque ea aeterna, neque necessaria neque immutabilia [illegible] [illegible] quae [illegible] [illegible] [illegible] [illegible] existentes [illegible] entia vero facta mutabilia sunt, [illegible], et temporaria, contingentia [illegible] et mutabilia, quia in nihilum redigi possunt. [illegible] [illegible] in tempore facta sunt; [illegible] [illegible] [illegible] in statu possibilium, et conditionato, quatenus a [illegible] eorum entia existunt, aeterna necessaria, atque immutabilia sunt, non [illegible] quae entia rerum, et falso putant non [illegible] [illegible] archetypa [illegible] [illegible] ab aeterno [illegible]

mente habuit, neque quia ab aeterno necessaria, et immutabiliter existere, hoc etenim soli Deo competit; verum quia tale datur vinculum inter rem quamvis et suam entitatem, ut nullo unquam tempore, quo producitur, et conservatur, sua a re entitas, aut salva re immutari possit.

[illegible] existentia nomine venit [illegible] intrinsecum, quo [illegible] [illegible] [illegible] existere (Wolphius illam definit [illegible] complementum possibilitatis (definire quoque fit dicendo, existentiam formalem) hic sermo non fit de existentia causali, per quam intelligitur ipsa virtus [illegible] [illegible], [illegible] vel ea actio causae qua efficitur ut res, quae prius non extitit, existere incipiat (existentia formalis) per quam res actu [illegible] [illegible] conceptus [illegible] [illegible] expositio sub alio terminis, quam ea ex existentia. [illegible] exemplis existentia [illegible], et ulterius [illegible] [illegible] [illegible] naturalis et experimentalis [illegible] nec ulterius definitionem, quam [illegible] definitio [illegible] [illegible] quam illustrare [illegible] [illegible] [illegible] [illegible] utrum existentia distinguatur ab essentia, [illegible] quaestionem [illegible] [illegible], et existentia [illegible] sit actus [illegible] [illegible] omni [illegible] [illegible] compositionem [illegible] [illegible] [illegible] compositam [illegible] duplici [illegible] [illegible] [illegible] sit essentia, altera existentia.

[illegible] [illegible] in proposita quaestione sententias primam [illegible] Thomistarum [illegible] [illegible] existentia [illegible] [illegible] [illegible] [illegible] [illegible] ab illius essentia realiter ex [illegible], et in ea receptam [illegible] [illegible] [illegible] adeo [illegible] ut quemadmodum per figuram, qua aliud ab aliquo, liquid est figuratum, ita per existentiam, quae sit aliud ab essentia [illegible] [illegible] [illegible] [illegible] existat [illegible] [illegible] [illegible]

separant inter se, utrum existentia sit quid absolutum, aut quid relatum, hinc ex illis alii docent, essentiam distingui ab existentia tanquam rem a re, alii tanquam rem a modo. Altera est sententia Scotistarum, Nominalium, aliorumque qui docent nihil reale superaddendum essentiae creaturae, ut ipsa creatura ponatur extra nihil sui, sive ut in rerum natura existat, adeoque inter essentiam entis contingentis, illiusque existentiam nullam dari distinctionem realem. [illegible] dissident [illegible] [illegible], plures tamen ex illis [illegible] distinctionem formalem [illegible] ex natura rei, et [illegible] [illegible] non alia, quam [illegible] distinctionem [illegible] [illegible], quae [illegible] perfecte inter se non conveniunt, aut nonnulli [illegible] distinctionem rationis ratiocinatae, alii vero [illegible] rationis ratiocinantis, [illegible] [illegible], [illegible] [illegible] contingentis et illius existentiam illa distinctio [illegible] sit [illegible]

Conclusio

Essentia entis contingentis ab ejus existentia realiter non est distincta.

[illegible] entis contingentis [illegible] distinguitur [illegible] [illegible] [illegible] [illegible] forma [illegible] ergo [illegible]. Probatur [illegible] [illegible] [illegible] [illegible] seu praecisivam [illegible] [illegible] [illegible] [illegible] forma [illegible], ergo [illegible] [illegible] [illegible] [illegible] actione sui productivam, hinc habet [illegible] physicam [illegible] [illegible] [illegible] [illegible] physice [illegible]; ergo [illegible] [illegible] contra [illegible] [illegible] [illegible] existentia [illegible] [illegible] recipiens [illegible] [illegible] praesupponunt [illegible] [illegible] [illegible] subjecti [illegible] [illegible]

e non fit vera forma in subjecto, [illegible] [illegible], sed essentia non praesupponit [illegible], [illegible] fit existens ante ipsam existentiam, ergo [illegible], non recipit essentia tanquam forma subjecto illam recipienti.

Confirmatur [illegible] existit per existentiam distinctam [illegible] dari processum in infinitum, nam et [illegible] existendi [illegible] per aliam existentiam, et [illegible] existentiam, sicque in infinitum, sed hoc citra absurditatem dici non valet; ergo essentia non existit per existentiam distinctam. Probatur maior [illegible] in [illegible] [illegible] existentia existit per distinctam existentiam [illegible] existentiae [illegible] non est necessaria; ergo et [illegible] essentia [illegible] et existentiam inter se realiter non distinqui; quia haec ab illa, et [illegible] distinguit non negamus: ponimus enim [illegible] [illegible] [illegible], quin concipiamus illam [illegible] existere et [illegible] [illegible] [illegible] [illegible] praedicata essentialia in animo habeamus

[illegible]

1 [illegible] primo [illegible] essentia entis contingentis [illegible] [illegible] existentia, illam [illegible], seu essentialiter existeret [illegible] [illegible] essentia seu essentialiter existere sit ergo [illegible] [illegible] [illegible] [illegible], seu [illegible] solum [illegible] proprium [illegible] [illegible] existere [illegible] [illegible] [illegible] [illegible] nec a [illegible] [illegible] [illegible]; [illegible] contingens [illegible] essentiae [illegible]. [illegible] [illegible] [illegible] illa contingenter non existeret, sed necessario; [illegible] [illegible] ergo [illegible] [illegible] existentia [illegible] [illegible] [illegible] ergo [illegible] existentia [illegible] [illegible]

hoc necessario existit

[illegible] contingentis [illegible] existentiam [illegible] existit et [illegible] conditionem, et [illegible], quod a creatore [illegible] productum [illegible] majorem [illegible] existentiae absolute a se ipso [illegible] dependentiae a creatore, [illegible] majorem et quae [illegible] [illegible] causa [illegible] existentiae [illegible] ab solute, et independenter a causa producente, et [illegible]

[illegible]

[illegible] creatura [illegible] causae efficientis dependentia [illegible] contingentes existunt [illegible] necessario [illegible] [illegible]

sum[illegible] [illegible] includitur existentia actualis necessaria [illegible] sicut [illegible] non et non [illegible] quod [illegible] potest [illegible] non existen[illegible] [illegible] non includitur in conceptu entis contingentis sed sola potentia existendi [illegible] educeretur [illegible] non existentia. [illegible] non existere [illegible]

[illegible] et potentia [illegible] se distin[illegible] [illegible] existentia [illegible] distinguitur ab existentia [illegible] [illegible] ergo sicut actus distinguitur a[illegible] [illegible] distinguitur ab existentia

[illegible] actus [illegible] et potentia [illegible] [illegible] [illegible] et [illegible] [illegible] existentia [illegible] [illegible] existentia [illegible] actus [illegible] [illegible] contingentis [illegible] [illegible] existentiam, adeoque [illegible] actus [illegible] distinguitur a potentia physica tamen non requirit existentiam [illegible]

[illegible] [illegible] se habet comparate ad existenti[illegible] [illegible] potentia physica [illegible] [illegible] existentia [illegible] [illegible] ipsa [illegible] habet [illegible] potentia [illegible] [illegible] distinguitur [illegible]

Probatur major: quia essentia entis [illegible] necessaria, aeterna immutabilis et illius existentia hujusmodi non est, ergo essentia et alia praedicata entis etc.

[illegible] Dico: ad hujus probationem nego majorem cujus probationis distinguo antecedens: essentia entis contingentis [illegible] necessaria, aeterna, immutabilis et existentia non est hujusmodi [illegible] essentia sumatur pro statu conditionato, et existentia pro statu [illegible] et absoluto, concedo antecedens, si tam essentia quam existentia pro [illegible] statu sive absoluto, sive conditionato sumantur, nego antecedens et consequentiam [illegible] [illegible] essentia quam sumatur pro statu conditionato [illegible] [illegible] aeterna, [illegible] immutabilis [illegible] [illegible] illa sit, possibilis [illegible] idealis, seu pro statu absoluto et [illegible] contingens [illegible] sequitur ex illum contingens praedicata, quo [illegible] [illegible], [illegible] essentia, et existentia actualis inter se distinguit

[illegible] [illegible] [illegible] metaphysice et absolute certa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Essentia est indifferens ad existendum et [illegible] existentia non est indifferens ad existendum

[illegible] [illegible] ad hujus [illegible] quia primam [illegible] [illegible] essentia [illegible] [illegible] existendum pro statu absoluto [illegible] [illegible] [illegible] terminat [illegible] praedicationem et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sua praedicata [illegible] distinguitur indifferens [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intellectu [illegible] [illegible] et [illegible] [illegible] [illegible] existentia [illegible] nulla differentia [illegible] in [illegible] [illegible] [illegible] [illegible]

quid [illegible] in vere [illegible] merito, nullo [illegible]
[illegible] naturali [illegible]
[illegible]
[illegible] et [illegible]
[illegible] humano [illegible] et [illegible]
[illegible] nihil
[illegible]
[illegible]
[illegible] accedens [illegible] vel [illegible]
[illegible] inequalitatem [illegible]
[illegible]
[illegible] indifferentia [illegible] identificata evidentia [illegible]
[illegible]
[illegible]
[illegible] creata non [illegible]
[illegible] tamen per se [illegible]
[illegible]

[illegible]
[illegible] contingentes
[illegible]
[illegible]
[illegible]
[illegible] contingentia [illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]

[illegible]

nego ant. Tum enim homo, quam non sit [illegible] verum nam [illegible] consequens; ergo secunda pars [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quaecumque terminavit actione sui praedicata [illegible] [illegible] [illegible] [illegible] [illegible] sui praedicata [illegible] [illegible] [illegible] argumento [illegible] conclusioni [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non est [illegible] homo [illegible] animal; [illegible] [illegible] [illegible] [illegible] [illegible] ergo [illegible] [illegible] contingens sit [illegible] cum illa [illegible] [illegible] [illegible] existentia [illegible] [illegible] in [illegible] per productionem; et extra hanc [illegible] nihil [illegible] [illegible] [illegible] nihil [illegible] homo.

[illegible] Quia homo [illegible] non [illegible] semper vera [illegible] propositio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] contingenti [illegible] [illegible] [illegible] consequentia ad idem [illegible].

[illegible] quia homo [illegible] [illegible] [illegible] [illegible] [illegible] extra hipotesim [illegible] [illegible] propositio [illegible] est sumptus substantive, [illegible] [illegible] [illegible] homo [illegible] ergo [illegible] [illegible] [illegible] semper vera, quando [illegible] est sumptus [illegible] [illegible] propositio illa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] adjective [illegible] [illegible] [illegible] [illegible] [illegible] actualem et absolutam existentiam, tum hominis, tum animalis [illegible] existentiam, quam non habent [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] propositio

ēntia [illegible] contingentis [illegible] [illegible] sicut [illegible] ēntia [illegible] contingentis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] facit [illegible] [illegible] [illegible] [illegible] modo ēntia ē in [illegible] [illegible] posita, quae [illegible] ē [illegible], [illegible] [illegible] [illegible] actionem [illegible] produceret.

[illegible] [illegible] a [illegible] esse [illegible] et [illegible] non ē ipsum [illegible]; [illegible] [illegible], et non [illegible] non [illegible] ipsa subsistentia; ergo posse [illegible], et non [illegible] ē ipsum existere; [illegible] [illegible] existens [illegible] posse, seu potentia [illegible] [illegible] [illegible] existendi ā ipsa ēntia [illegible] ēntis ē ipsum existere [illegible] ad existentia [illegible] [illegible] [illegible].

[illegible]

[illegible] ab [illegible] [illegible], et a [illegible], una [illegible] ē, [illegible]

[illegible]

[illegible] non distinctus a se [illegible] [illegible]

[illegible]

[illegible] positivis

[illegible]

[illegible] subsistentia [illegible]

[illegible] consistat [illegible] positivo, an in negativo.

[illegible]

[illegible] quaestionem [illegible] [illegible]

[illegible] Christo [illegible] divinam [illegible] et humanam [illegible]

et consequenter unionem, qua verbum [illegible] humanam

[illegible]

[illegible] Hic error [illegible]

[illegible]

[illegible] in Christo [illegible]

unionem [illegible]

[illegible]

[illegible] unionem in Christo [illegible]

[illegible]

[illegible]

34

[illegible] et [illegible] intelligi [illegible]

[illegible]

[illegible] ipsa [illegible]

[illegible] apparere solent,

[illegible] suppositum, persona, et hypostasis.

[illegible] fuit, e principium, et [illegible]

[illegible] materia et anima [illegible]

[illegible] habet [illegible]. Substantia [illegible]

[illegible] constituit [illegible]

[illegible]

[illegible] substantiam [illegible]

[illegible] Hominem [illegible]

[illegible]

in sequenti paragrapho. [illegible]

complementum [illegible] substantia [illegible]

[illegible]

[illegible] substantia [illegible]

[illegible]

[illegible] dicitur [illegible] persona [illegible]

[illegible]

[illegible] persona et [illegible]

[illegible]

[illegible]

[illegible] inter [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Hos hypostasis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] uxorem acceperunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] designaverunt, sed [illegible] [illegible] [illegible] hypostasis autem modo significat personam, ita Ecclesia [illegible] [illegible] [illegible] [illegible] [illegible], quibus qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible].

[illegible] expositis terminis, qui in proposita quaestione occurrunt [illegible] et supposito docendo, quod in Christo sit integra [illegible] [illegible] humana, quia in eo est persona humana, [illegible] [illegible] [illegible] [illegible] [illegible] sententiam [illegible], nulla in [illegible] [illegible] distinctione [illegible] [illegible] [illegible] [illegible] [illegible] separatur [illegible] [illegible] [illegible] natura humana fuit separata a persona [illegible] in Christo; ergo natura humana [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] naturam humanam [illegible] personam humanam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Christi [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible].

Iam vero [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quaestione [illegible] et [illegible]

3°

[illegible] non [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] vel [illegible]
[illegible] [illegible] [illegible] suppositum
hoc [illegible] quod [illegible] non [illegible] — communicatur [illegible] suppositum [illegible]
negationem actualis unionis; nam [illegible] [illegible] [illegible] [illegible]
[illegible] unionem [illegible], quam [illegible] negationem [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible], [illegible] constitutionem personae [illegible] ut
observat [illegible] a [illegible] in [illegible] hac [illegible] negatio unionis, [illegible]
[illegible] [illegible] [illegible] hoc ut [illegible] personam; [illegible] [illegible] necessario
[illegible] conveniat, non [illegible] [illegible] [illegible] et separabilis [illegible] aliquo
[illegible] [illegible] ea [illegible] quasi [illegible] personalitas [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
creatum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] hoc nostrorum [illegible] [illegible] [illegible]
[illegible] de [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] non nullis [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et negativa, et positiva [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] aut [illegible] alieno, et [illegible] [illegible] [illegible] [illegible]
in se [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] ad [illegible] [illegible]
[illegible] in [illegible] homine geminae [illegible] [illegible] [illegible] [illegible]
[illegible] persona [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible]
persona [illegible] [illegible] [illegible] [illegible] expositio sit.

Conclusio

Subsistentia creata [illegible] [illegible] [illegible] creata
[illegible] [illegible] unionis [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Probatur prima ex duplici fundamento. Primum negativum est, et tali modo exponitur. Non sunt multiplicanda entia sine necessitate; sed nulla necessitas est admittendi entitatem positivam, per quam natura creata humana constituatur in ratione personae; ergo etc. Major liquet. Minor probatur. Si qua est necessitas maxime foret ut salvarentur expressiones Conciliorum, Patrum, aliorumque multorum docentium, verbum assumpsisse naturam humanam, non assumpsisse personam humanam contra [illegible] Sed hujusmodi expressiones recte salvantur in nostra sententia, sine illa entitate positiva additali; ergo etc. Minor probatur. Nam impossibile est aliquam naturam unione sibi intrinseca, per quam [illegible] natura, et retinere negationem unionis cum alia natura, alias salvarentur simul duo contradictoria, unio scilicet et negatio unionis; sed natura humana unione sibi intrinseca divinae unita est alteri substantiae, nempe supposito divino, ergo impossibile est quod retineat negationem unionis cum altera substantia; sed in hac negatione unionis cum altera substantia per nos consistit ratio personae: ergo impossibile est, quod natura humana physice unita supposito divino retinuerit personam humanam; ergo recte intelliguntur phrases Conciliorum, Patrum, et aliorum Doctorum in Christo duas esse naturas, et unam personam, hoc est verbum assumpsisse naturam humanam, et non personam.

Alterum fundamentum est positivum, quia [illegible] natura creata illa [illegible] [illegible] creata [illegible] [illegible] [illegible] [illegible] a quolibet alio, seu quod [illegible] et ipsa [illegible] [illegible] [illegible] in omni ente [illegible] [illegible] [illegible] [illegible] [illegible] ipsum, sed [illegible] [illegible] negatio unionis physica cum alio ente. ergo subsistentia superaddit naturae creatae solam negationem unionis; [illegible] cum alia substantia [illegible] [illegible] complente et perficiente

major ē certa ex ipsa defin. ōne subsistentiæ; minor vero declaratur ex eo, quod maneat [illegible] se complet[illegible] principium operationum, quod hoc integram et incommunicabilem [illegible] quando [illegible], [illegible] effectivē [illegible] negat[illegible] [illegible] unionis non [illegible] alienam.

Confirmatur verò. [illegible] divinum sic assumpsit naturam humanam, et [illegible] [illegible] in nomine [illegible] [illegible] assumpserit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]; [illegible] [illegible], [illegible] omnia similitudine [illegible] peccato; atqui [illegible] [illegible] persona est [illegible] [illegible] [illegible] [illegible] perfectionem [illegible], quam [illegible] [illegible] exigit, [illegible] [illegible], persona humana, quam [illegible] non assumpsit [illegible] [illegible] [illegible].

Responsio [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] metaphysicus, et theologia [illegible] [illegible] [illegible] quæ [illegible] opponi [illegible] [illegible] [illegible] [illegible] [illegible] effectum, [illegible] [illegible] [illegible] perfectione [illegible] [illegible] [illegible], [illegible] [illegible]. Ex primo capite [illegible] [illegible] effectus formalis subsistentiæ [illegible] videtur [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible], [illegible] [illegible] effectus positivus: ergo et subsistentia [illegible] hic effectus [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] effectus positivus [illegible] [illegible] [illegible].

[illegible] præmissa majore, quod [illegible] supponimus, si [illegible] [illegible] de perfectione, et [illegible] [illegible] semper negando minorem: effectus enim subsistentiæ [illegible] [illegible] et a forma negativa [illegible] negativus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] independentem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de potentia [illegible] primo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non dependentem [illegible] [illegible] [illegible] [illegible], [illegible]

non [illegible] in alio [illegible] negativum, ut ipsa verba indicant, [illegible] hic effectus [illegible] negativus.

[illegible] Ultimum [illegible] complementum, [illegible] subsistentia [illegible] in [illegible] positiva, ergo etc. Probatur [illegible] subsistentia [illegible] [illegible] independens, et non indigens alio [illegible] gravandus ergo [illegible] etc. Respondeo [illegible] majorem, [illegible] suppositum [illegible] [illegible] ipso [illegible] subsistentia [illegible] enim non [illegible] sunt [illegible] [illegible] respondentes [illegible] sit quid positivum, sive quid negativum, [illegible] [illegible] illum [illegible] subsistentia [illegible] [illegible] [illegible] denominativa, et non [illegible] in posito homine [illegible] hoc denominatio intelligens, [illegible] hanc intelligendi [illegible] sola igitur [illegible] operatur, [illegible] sit [illegible] effectum [illegible] operationum.

[illegible] ex secundo capite [illegible] perfectio [illegible] positivum [illegible] subsistentia [illegible] ergo [illegible] [illegible] [illegible] in [illegible] composito [illegible] [illegible] subsistentia, et [illegible] Aristotelem in [illegible] [illegible] [illegible] [illegible] ergo [illegible]

Respondeo in primis [illegible] stabiliendo [illegible] [illegible] [illegible] naturam [illegible] negativum [illegible] sit [illegible] [illegible] impossibile [illegible] [illegible] vel modum intrinsecum [illegible] perfectio. Nec minus [illegible] subsistentia [illegible] non [illegible] [illegible] [illegible] illam formaliter dicant perfectionem [illegible] perfectio sit in [illegible] non [illegible] [illegible]

 [illegible] Respondeo distinguendo majorem: omnis perfectio positiva est quod positivum concedo majorem; omnis perfectio negativa [illegible] positivum nego majorem, et [illegible] minorem, sed subsistentia [illegible] negativa [illegible] minore est perfectio positiva nego minorem, et consequentiam. [illegible] modo dicitur aliquid percipi positive scilicet et negative [illegible] dicitur percipi positive, quod perficitur per additionem partis, illud vero negative, quod [illegible] per detractionem partis sic [illegible], qua [illegible] colorum est positiva perfectio vero, qua [illegible] detrahitur [illegible] superficie est negativa. [illegible] per subsistentiam [illegible] perficitur ad summum negative, quatenus [illegible] unio, et [illegible] alio suppositio, et sic [illegible] minoris [illegible] majori suppositum in [illegible] est substantia [illegible] dicit [illegible] majorem, quatenus dicit negationem, quam suppositalitas [illegible] nego majorem. [illegible] positum et persona se habent sicuti [illegible], [illegible] dicit et negationem [illegible] alio [illegible] quatenus dicit [illegible] est suppositalitas est [illegible], nam [illegible] substantia quatenus vero dicit [illegible] est substantia [illegible] quia [illegible] separatione a suppositalitate nihil [illegible] [illegible], [illegible] aliunde illa [illegible] a suppositalitate [illegible] [illegible], quo subsistit [illegible] [illegible] quo [illegible] existit natura [illegible] quo existit accidens, qui est inhaerere [illegible] [illegible], quo [illegible] dicit aliquid positivum [illegible] in se non [illegible] in se sistit [illegible] in alio dicit [illegible] dependentiam, [illegible] [illegible]. [illegible] primum [illegible] positivum [illegible] et [illegible]

nãa determinatur ad singularitatem per aliquid positivum; ergo, et quid positivum etiam determinatur ad impersonalitatem.

Respondeo primo ergo concedendo et negando disparitatem. Modus quo existit accidens internum est positivum quid, quia inhaerere alteri habetur per unionem, quam vero unio [illegible] nequit nisi per quid positivum, hinc fit quod inexistere accidentis dicit aliquid positivum. contra vero subsistere nãa non addere illam indivisionem in se, et divisam a quocumque alio [illegible] dici autem dixi praecise non inesse alteri, quod est negativum; neque ex eo, quod modus quo existit accidens sit quid positivum, inferre licet hunc modum existendi esse perfectiorem modo quo subsistit nãa creata [illegible] inhaerentia dicit quandam dependentiam, et indigentiam [illegible] ad existendum, quam non indigentiam non dicit, sed excludit modus, quo subsistit nãa creata.

Ad 2um respondendo majorem universaliter acceptam. Ita humanitas Christi non sistit in se, sed in subsistentia divini et humani perfectius, quam si subsisteret in se, [illegible] dico quod subsistere subsistentia aliena creata sit imperfectius, quam subsistentia propria; [illegible] non potuit, quod [illegible] in se [illegible] subsistentia propria habeatur per positivum illi tale, quale [illegible] parte, et [illegible] per negativum, haec vero in ratione [illegible] positivum.

Ad alterum denique respondeo argumentum [illegible] nihil [illegible] personalitate [illegible] nãa creata [illegible] ipsa singularitas a qua individuatur nãa. Et hinc patet disparitas: nãa enim determinatur ad singularitatem per differentiam individualem, quae [illegible] unica quia nãa [illegible] positivum sit quaeque differentia individualis

[illegible] [illegible] necessario [illegible] [illegible]. [illegible] ideo nãa determinatur
[illegible] suppositalitate per aliquid [illegible], quod opus [illegible], ut sit
positivum, ut ex rationibus allatis colliguur.

Aliquatenus adversari rationibus patrói [illegible] [illegible] incarnationis. Persona divina, inquiunt [illegible] aliquid positivum; ergo et personalitas creata, [illegible] [illegible]. Persona divina, et humana [illegible] conveniunt in ratione personae; sed si personalitates [illegible] non sunt aliquid positivum [illegible] convenire non [illegible], quam positivum, et negativum [illegible] non conveniunt; ergo etc.

R. [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]. [illegible] ne plus [illegible] [illegible] duplici disparitate [illegible] personalitates divinas esse quid positivum, quia identificantur cum natura divina, cum qua certe non identificarentur si quid negativum forent, quum non ens identificari nequeat cum ente; in creatis vero natura, et personalitas, seu subsistentia distinguuntur. Praeterea subsistentia creata [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], nisi subsistat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] natura, et subsistentia creata [illegible] [illegible] perfecta [illegible] [illegible] nationem naturae, econtra [illegible] divina subsistentia non [illegible] [illegible] [illegible] naturae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] igitur esse debet subsistentia [illegible] [illegible] quid positivum [illegible] subsistentia creata [illegible] [illegible] [illegible] [illegible] [illegible], sicut [illegible] [illegible] [illegible] personalitatem [illegible] et non ens univoce convenire [illegible] [illegible] [illegible] [illegible] [illegible] a [illegible], et non [illegible] [illegible] [illegible] [illegible]

tamen amor ē quid positivū, et odium ē quid negativū; ergo cum ratione, persona divina, et creata univoce conveniunt in hoc, quod ē videre naturæ incomun. [illegible], et distincta a quolibet alio, et tamen una sit quid positivum, et altera quid negativum.

[illegible] adversarii ex mysterio Incarnationis, et dicunt in nostra sententia nec salvari definitionem Conciliorum, nec intelligi posse locutiones P.P. [illegible]; adeo ut [illegible] sententiam ea contendunt. Dicunt, primo P.P. et Concilia docere personam divinam in Christo supplere vices personalitatis humanæ, quod in nostra sententia salvari nequit [illegible] suppleret, non [illegible] personalitas [illegible] pura negatio. Secundo P.P. et Concilia docent Verbum assumendo naturam humanam assumpsisse personam creatam. atqui nihil consumpsisset si subsistentia consisteret in negatione [illegible]. Tertio docent, naturam humanam [illegible] unionem cum Verbo [illegible] exaltatam [illegible] [illegible] deberet in nostra sententia [illegible], ne [illegible] [illegible] [illegible] [illegible] [illegible] fuisset [illegible] [illegible] [illegible] [illegible] [illegible] natura est [illegible] [illegible] [illegible] [illegible], et non [illegible], [illegible] [illegible], [illegible] simul duo [illegible] [illegible] [illegible] cum [illegible] natura humana unita Verbo non est [illegible] natura humana non ē [illegible] Verbo. Verum hæc dicta vana ē, et [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Respondeo illud ēē in sententia nostra salvari [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] locutiones [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quando [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in Christo supplere vices personalitatis humanæ [illegible] [illegible] [illegible] [illegible] [illegible]

eundẽ, quia effectũ, aut in ordine ad omnem effectum nego pro:
põnẽ, et hinc [illegible] in nostra sententia optime [illegible], quod
personalitas divina [illegible] pro personalitate humana [illegible]
enim obest quod positivum suppleat pro negativo, quia sicut
odium supplet pro [illegible] amore in ordine ad effectũ formalẽ
negativũ, nempe ad exclusionẽ amoris, ita persona divina quæ
[illegible] positivum supplere potest pro persona humana
sive [illegible] negativum [illegible] effectu formali, nisi est
[illegible] humana [illegible] divinum [illegible] [illegible] supplere
igitur, quod [illegible] Patres, et Concilia in sensu [illegible] impro:
prio [illegible], [illegible] rigorosa intelligendũ [illegible],
[illegible] probabilius [illegible] videlicet persona divina non [illegible]
omne id, quod præstat persona creata. Persona enim creata
licet in aliquo positivo [illegible] cum adversariis [illegible]
[illegible] independenter [illegible], quod non
efficit persona divina, [illegible] præstat oppositum.

Ad [illegible] respondeo [illegible] malorẽ. Patres, et Concilia
docent, Verbũ assumendo naturam humanam præsumpsisse
[illegible], persona creata [illegible], [illegible]
[illegible] nego majorẽ et [illegible] aliter [illegible] minorẽ
[illegible] sit [illegible], persona creata
[illegible] efficit ne natura humana in se ipsa sisteret, [illegible]
[illegible] [illegible] [illegible]
illa consumasset [illegible] aliquid, [illegible] positivũ
[illegible] [illegible] destrueret. [illegible]
[illegible], naturam humanam Christi [illegible] subsisten:
tes subsistentia humana, [illegible] assumpta, [illegible]
eodẽ instanti in quo [illegible] fuit.

Ad vicesimam dicimus naturam humanam per illam unionem cum Verbo exaltatam nihil amittere ob [illegible] dependentiam quam per talem unionem acquisivit. Nobilior enim est dependentia a supposito divino et melior est, quam indepen- dentia ipsius naturae in se [illegible] [illegible] argumentum non tantum non [illegible]: tum [illegible] [illegible] quia natura humana [illegible] [illegible] in personam creatam ob id sit [illegible] [illegible] [illegible] personam divinam [illegible]; ergo si dependentia quam habet natura humana a persona divina [illegible] [illegible] [illegible] [illegible], non tantum in nostra, sed in adversariorum sententia hoc dici debere..

Ad [illegible] et [illegible] respondendo primum [illegible], ita videlicet [illegible] contra [illegible] adversarios, quia licet persona non consistat formaliter in negatione unionis ac actuali dependentia, ut nos defendimus, tali negatio [illegible] [illegible] [illegible] illud positivum in quo ipsi statuunt rationem personae. [illegible] [illegible] cum [illegible] ta persona humana [illegible] [illegible] [illegible] in [illegible] sententia [illegible] divina. [illegible] [illegible] ergo [illegible] [illegible] dicere. Definivit enim, [illegible] [illegible] [illegible] naturam humanam non assumpsisse [illegible] [illegible] de [illegible] [illegible] talis unionis hoc autem nulla indiget decisio- ne, [illegible] [illegible] est [illegible], et indiget [illegible] illius concilii. Respondeo [illegible] [illegible] unionem moralem, et [illegible] inter [illegible] [illegible] naturam humanam [illegible] admittebatur tam a [illegible] [illegible] [illegible]. altera [illegible] [illegible] a concilio, et [illegible] Nestorio. Hac igitur [illegible] [illegible] [illegible] Nestorium, [illegible] [illegible] [illegible] naturam huma- nam non assumpsisse [illegible] definivit [illegible] [illegible] unionem [illegible] naturam humanam non assumpsisse personam. Hoc autem [illegible] non e- [illegible], ut [illegible] dicta [illegible] concilii; siquidem per hanc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] moraliter [illegible] [illegible] physice naturae humanae

11 Hoc idem denique argumento nostri opponunt adversarii: si subsistentia esset aliquid negatio, non minus natura divina unita humanitati eas [illegible] amisit negationem: sicut debuit divina, quam natura humana hoc est [illegible]; ergo [illegible] majore. natura humana per unionem [illegible] subsistentia, quia amisit negationem unionis cum alia substantia, sed hujusmodi negationem unionis amisit, et natura divina quam de facto unita sit humanitati: ergo amisit [illegible]

Respondeo hac eadem difficultate premi etiam adversarios, qui subsistentiam in aliquo positivo constituunt [illegible] directe respondeo [illegible] majorem, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] natura divina identificatur cum sua propria [illegible] [illegible] [illegible] [illegible] non identificatur sed [illegible] [illegible] [illegible] [illegible] [illegible] unionem cum alia substantia sicut [illegible] [illegible] per unionem cum supposito divino. [illegible] [illegible] [illegible] [illegible] objecto, si cum sententia [illegible] [illegible] [illegible] [illegible] et quidem intrinseca necessitate [illegible] [illegible] [illegible] supposita doctrina dicimus [illegible] [illegible] natura humana amisisse negationem unionis [illegible] extrinseca, et non negationem unionis intrinsecam, [illegible] non [illegible] subsistentia, [illegible] amisit subsistentiam [illegible] negationem unionis, [illegible] [illegible] [illegible] [illegible] [illegible] natura sua [illegible] [illegible] [illegible] [illegible] [illegible] negationem unionis ad substantia a [illegible] [illegible] [illegible] [illegible] [illegible] natura humana [illegible] [illegible] [illegible] [illegible] [illegible] subsistentiam [illegible] [illegible] [illegible] [illegible] humanitas [illegible] Christo. [illegible] [illegible] Augustinus [illegible] [illegible]

sit non formam Dei, nec tam, seu servi formam accipiens, et [illegible] in similitudinem hominum factus, nec propria substantia, [illegible] homo. Hoc enim [illegible] sumus vel in anima, vel in corpore nostra [illegible] est illius bonitatis: nos nihil hoc sumus, non sumus, [illegible] non [illegible], [illegible] aliqua Deus.

Paragraphus Sextus

De Substantia, et Accidente.

In Logica majori [illegible] diximus de natura substantiae [illegible]. Ut substantia in praesenti [illegible] cum [illegible] hic definivimus, ut [illegible] plurimum confecit [illegible] substantiae notione [illegible] quod illam non recoluerint [illegible] Benedictus de Spinoza, qui parte prima Ethices, substantiam definit: Per substantiam intelligo id, quod in se est, et per se concipitur [illegible] ambiguitate [illegible] in se et ab [illegible], quam [illegible] tia Deus immensitate sua contemplatus [illegible] tantum substantiam [illegible] aut attributa aut qualitates, aut [illegible] Cartesius pariter in recta substantiae notione [illegible], nam ipse definiverat substantiam rem, quae ita existit, ut nulla alia re indigeat ad existendum, [illegible] creatae res [illegible], ut [illegible] rius [illegible] non de substantiis [illegible] loco [illegible] voluit [illegible] de substantia [illegible], qui et ipse ambigua illa loquendi ratione, ut nulla alia re indigeat ad existendum [illegible] notione substantiae verba faciamus [illegible]

[illegible] substantia non [illegible] et plurimum consideratam [illegible], [illegible] substantia [illegible] quo [illegible] substantia [illegible] alteri, quod [illegible]

spectat: ... anima rationalis erit homini substantialis, quia hominis essentia ex anima rationali intrinsece constituitur. Tertio substantia usurpatur pro eo, quod substat accidentibus, vel ut explicat Dolymius, quatenus perdurabile, et modificabile est illud substantia est. Perdurabile autem, quod determinationes intrinsecas constantes habet, modificabile vero, quod easdem successive ~~determinationum~~ ~~[illegible]~~ capax. Hinc ex hac definitione apparet, Deum non ~~[illegible]~~ substantiam vocari posse, adaequatam vero creatis tantummodo convenire, quia eae creaturae duntaxat intrinsecis mutationibus sunt obnoxiae.

Quarto denique substantia sumitur pro ente existente per se, nimirum pro omni eo, quod tali ratione existit, ut in conficiendo, et conservari a nullo subjecto essentialiter dependeat. Sic ~~[illegible]~~ dicitur substantia, quatenus est tale ens, ut nullum subjectum essentialiter requirat, cui innixum permaneat, atque existat. Hanc subjecti nomine id intelligitur, quod recipit aliud quoddam, tanquam determinationem suam, aut aliud simile recipiendi capax est. ... [illegible] organicum corpus est subjectum animae, et lignum figurae, quia et anima in corpore, et figura in ligno recipitur, et quia tum corpus ab anima, tum lignum a figura determinatur, certoque modo perficitur. Quia vero figura in ligno non est eodem modo, quo anima est in corpore, quum anima et corpori non ita dependeat, ut ipsa ... sine corpore esse non possit, [illegible] dependet figura a ligno, idcirco duplici modo aliquid potest esse in subjecto, primo modo, ut ipsa sua natura ita [illegible] ... fieri in corpore ... [illegible] ... repugnat illud sine subjecto fieri, et existere, et aliud ... vires plane excedat, nec ... fieri nisi ... sine illo ... [illegible] ... Ex vero facta subjectio, [illegible] [illegible]

tialiter non dependeat; caveamus hic oportet, ne ens a se existens confundamus cum ente existente a se. Illud enim dicitur quod non dependet a subjecto; hoc vero, quod nulla prorsus indiget causa, ut existat.

Ex his substantiae definitionibus facile colligitur, et evertitur error Spinozae unicam admittentis substantiam, aeternam, extensam, cogitantem, infinitam in omni genere et necessariam, quam Deum vocat: caeteras res contingentia nihil esse attributa, aut affectus, aut modos substantiae aeternae, et incorporeae; quippe haec est simplicissima, immutabilis et infinite perfecta; contingentia autem sunt mutabilia, et in [illegible] ex quo sequitur partes mundi, quae entia sunt contingentia, haberi non posse pro partibus Dei, ut falso putabat Spinoza et Tolandus. Quum autem attributa aut modi existere nequeant sine propria substantia, sequitur denuo, aut contingentia illa esse substantias, et quidem factas ad attributa, et modos substantiae alicujus, factae [illegible] Falsum igitur est unam substantiam non posse ab alia produci, et praeter hanc nullam dari, neque concipi posse.

Accidens prout in scholis distinguitur, aliud est logicum, aliud physicum. Primum dicitur id omne, quod [illegible] per suam essentiam, et proprietates constitutam [illegible] nominat; alterum vero quod opponitur substantiae, est inhaerens subjecto, sic ut aliquam modificationem subjecti afficiens [illegible] ut ipsa non nisi fieri, aut conservari sine eo possit. Hujusmodi accidentia sunt colores, sapores, aliaeque corporis qualitates sensibiles. Accidens physicum aliud est spirituale, aliud corporeum: spirituale est quod spirituali, corporeum, quod corporeo subjecto ita inhaeret, ut ratione illud afficiat et ab eo dependeat, ut ideo suum nequeat sine subjecto suo fieri et ipsa existere.

Celebris porro est, ac proinde hoc loco non negligenda accidentium [illegible] in absolutum, et modale. Absolutum est, quod quidem subjecto [illegible] inhaeret, verum non ita, ut prorsus repugnet illud existere sine subjecto. Modale autem appellant scholastici accidens illud quod ita dependet a subjecto, quod afficit, et denominat, ut ne [illegible] quidem absque illo possit. Viro hujusmodi accidentis habent iidem Scholastici rotunditatem, et alias corporis figuras, quae rotunditas, aliique corporis figurae concipi nequeant quin subjectum, in quo sint menti obversetur. Hanc porro vero accidentium divisionem insinuare placuit, ut intelligatur, quid absolutorum accidentium nomine veniat, de quo loco de illis disseremus. Recentiores Viri hanc accidentis divisionem rejiciunt, siquidem ex eorum sententia nullum datur accidens absolutum, sed omnes rerum tum spiritualium, quam corporearum affectiones esse putant meros earum modificationes. Quare juxta illos omne quod est in rerum, et modum optime distribuitur.

Quod a veteribus Viris accidens appellatur, modo a Recentioribus communi nomine modi nuncupatur. In quo vero constituenda sit [illegible], [illegible] dissentiunt [illegible]. Nonnulli volunt, rei modos esse entitatem quandam realem, [illegible] distinctam [illegible] [illegible] superadditam alii [illegible] contendunt, modum qualibet nihil aliud esse quam [illegible] ita se habendi [illegible] vero ita se habere, quatenus [illegible] rebus aliis extrinsecis comparantur, et cum illis conferuntur. Fautores a Physica [illegible] [illegible] [illegible] [illegible] [illegible] extrinsecis [illegible], aut [illegible] [illegible] relatione considerare, [illegible] communi [illegible] [illegible] et modo [illegible] nominandos [illegible] [illegible] reale et [illegible] [illegible] modificatum realiter distinctum [illegible] [illegible]

probat Corpus sphaericum, inquit ille, realiter differt a corpore cubico, et quidem per figuram, ergo figura est aliquid reale, et quidem realiter distinctum a corpore figurato, quia habet corpus, quin pereat ea quae affectio est, figuram mutari; quae enim separabiliter sunt, realiter distinguuntur. Praeterea, figura non est meram negationem sed aliquid positivum, ex eo enim posse evadit, quod a Geometris demonstrantur plures affectiones positivae, quas sane proprietate nullo modo habere posset, si quid positivum non foret, quippe ex ipsis terminis constat, meram negationem proprietates et affectiones positivas habere non posse. Concludit igitur ille hujusmodi modum scilicet figuram non solum esse aliquid realiter distinctum et [illegible] a substantia, eique convenire per [illegible], verum etiam aliquid positive distinctum. Haec [illegible] doctrina non tantum intelligenda est de pluribus modis accidentalibus corporis, sed etiam substantiae spiritualis, quia cogitationes et volitiones, quae pure modificationes animae dicuntur, non sunt merae negationes, neque merae denominationes extrinsecae.

Contra hanc alterius illius sententiam quam meo judicio veriorem esse censeo [illegible] dicendum, ea quae de figura a Geometris ostenduntur, non ex proprietate figurae, sed substantiae corporeae ita se habentis [illegible] pendentes plura demonstrari a Geometris de substantia corporea, ut sphaerica, quae illi minime convenirent, si [illegible] quatenus cubica est [illegible] substantiam sphaericam [illegible] positivam, et per aliud positivum [illegible] hac inferre [illegible] modi veniat dici nec non accidentis usurpatione [illegible]

Disputatio [illegible]

De ente absoluto et relativo.

Siquidem ens dupliciter considerari sit absolute, et relative. Ens absolutum, quod in scholis dicitur ens simpliciter definitum id ad se, definitur id, quod concipi, et intelligi sit, absque conceptu alicujus alius ab eo distincti: sic homo, aut ... dicuntur entia absoluta, quia notio hominis, et ... minime exigit, ut aliud assumatur ens, cui homo, et ... comparentur. Relatum contra in scholis dictum ad aliud definitur ens illud, quod a nobis concipi, et intelligi sit, quin aliud ens ab eo distinctum percipiatur: hujusmodi sunt, Pater, Filius, Dominus, Servus etc. ... relativa dicuntur, relativa quia perfecte intelligi non possunt, nisi simul attingatur aliquod ens, quod producatur, a quo distinguitur, et cum quo conjungitur.

Relatio entis, quae alio nomine dicitur respectus, habitudo, vulgo definitur esse unius ad aliud. Esse autem unius ad aliud, nihil aliud est, quam illa entis constitutio, quae ipsum intellectui fundamentum praebet se cum altero ente conferendi. Ad relationis naturam intelligendam quatuor communiter in ea sunt distinguenda: subjectum, fundamentum, terminus et ipsa relatio. Subjecti nomine intelligitur ens illud, quod ad aliud refertur; fundamenti vero illa affectio, propter quam subjectum ad terminum refertur, sive propter quam subjectum cum termino ab intellectu comparatur, et idcirco fundamentum dicitur etiam ratio fundandi. Terminus est id, ad quod subjectum refertur. Unde tam subjectum, quam terminus dicuntur extrema relationis. Relatio denique est ipse ordo unius ad terminum ex subjecto, et fundamento resultans. Sit in exemplum ... Deus, ut est creator. Deus est subjectum relationis, creatura est terminus, fundamentum est ipsa ... creans, et relatio est ordo ... creantis ad creaturas, quas creat, ob quem ipsum creaturae creatorem concipimus.

Relatio dividitur in realem et relationem rationis. Realis relatio

e illa, quæ habetur in rebus reipsa existentibus sine intellectus operatione. Hujusmodi relatio, quæ a scholasticis dicitur realis è habetur in realis inter duo similia, puta inter duo albos, inter duo ligna palmaria etc. In divinis habetur inter Patrem et Filium et Spiritum Sanctum Filius enim ab æterno genitus è a Patre Spiritus Sanctus ab æterno procedit a Patre et Filio. Relatio rationis quæ in scholis nuncupari solet relatio dicitur habetur ex nostro concipiendi modo dum videlicet duo reipsa eadem inter se conferimus et unum ut prius alterum ut posterius consideramus: sic quia possumus hæc duo attributa rationale, et risibile vel illa inter se conferre in homine, ut concipiamus prædicatum unum ut causam, et alterum prædicatum ut effectum licet rationale et risibile identificentur in homine jure, ac merito dicitur dari posse inter prædicata prædicata hujusmodi relationem, quæ rationis dicitur.

Dividitur primo relatio realis in illam, quæ dicit exercitium formale subjecti ad terminum, qualis habetur inter causam, et effectum, et in illam, quæ nullum exercitium importat, sed tantum certam habitudinem unius rei ad alteram, qualis è distinctio v.g. hominis a bruto. Dividitur secundo in prædicamentalem, et transcendentalem, sive in necessariam et contingentem. Transcendentalis sive necessaria è illa, quæ dicit necessariam relationem subjecti ad terminum, ita ut subjectum existere nequeat nisi ad terminum referatur: sic omnis res creata necessario refertur ad Deum, cum quælibet creatura non sine indigeat creatore se producente, et conservante. Prædicamentalis vero, sive contingens è illa, sine qua subjectum existere potest, quin illud ad terminum referatur. Talis relatio habetur inter duo similia v.g. inter parietem album A. et inter parietem album B. potest enim existere paries albus A. licet paries B. non existeret, aut albus non set. Relatio iterum alia è denominationis ejusdem quæ a Scholasticis dicitur æquiparantiæ et alia è denominationis diversæ, quæ ab iisdem dicitur dis-

quiparantia. Prima habetur, quando collerata idest subjectum et terminus eodem se se respiciunt, qualis est similitudo figurae inter duas spheras marmoreas, altera habetur, quando correlata se se diverso modo respiciunt, adeoque diversa denominatione donantur. cujusmodi est relatio creatoris ad creaturas: quia Creator ad illas refertur relatione producentis, et conservantis; creatura vero ad Creatorem refertur relatione rei productae, et conservatae.

Relatio alia est mutua, alia non mutua. Mutua est, cujus utrumque extremum est fundamentum et terminus. Talis est relatio, qua [illegible] patrem, et filium, alia est non mutua, quae applicatur [illegible] est relatio [illegible] [illegible] comparatur [illegible] per intellectum [illegible] partem [illegible] alias [illegible] ab intellectu comparari cum parietem alio [illegible], statim [illegible] comparari [illegible] [illegible] comparari sit [illegible] parit[illegible] Creatori [illegible] loquendo de iis omnibus inter [illegible] relatio [illegible].

[illegible]

[illegible] relatio [illegible] filium, et [illegible] realis pariter relatio comparata [illegible] intellectu [illegible] creatori [illegible] ex eo, quod relatio [illegible] comparatio [illegible] actualis [illegible] proinde a mente [illegible] consistens in [illegible] actuali [illegible] [illegible] comparatio formalis, [illegible]

Quae vero solent [illegible] accidentia non ideo, verbi gratia, albedine [illegible] [illegible] [illegible] non proxime relative denominabiles, quia ad haec ut sit relatio requiritur existentia, et [illegible] ipsa denominatio relativa denominationibus [illegible] [illegible] putant [illegible] à nova forma subjecto, ac proinde [illegible] [illegible] et ad hoc [illegible] [illegible] [illegible], ajunt autem [illegible] [illegible] in co[illegible] [illegible] et posito fundamento relationis statim [illegible] ipsa [illegible] [illegible] et et [illegible] sublato fundamento [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] existentia [illegible] a [illegible], statim [illegible] forma illa [illegible] [illegible] [illegible] [illegible] [illegible] paternitas, et in Petro [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] proxima [illegible] [illegible], et [illegible] omnia [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quoniam utiliora [illegible] manent. Ideirco satis est duxi illa vobis indicare.

[illegible] quaestionem [illegible] [illegible] [illegible] [illegible], utrum scilicet terminus intrinsece constituat relationem, an vero sit relationi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] per fundamentum, et terminus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] relatione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] argumentum [illegible] [illegible] relationes [illegible] [illegible] nec modo [illegible] [illegible] Relatio [illegible] ad aliud, [illegible] terminum: ergo terminus non constituit intrinsece [illegible] relationem [illegible] [illegible] [illegible] terminus intrinsece constitueret [illegible] relationem [illegible] [illegible] [illegible] [illegible] quam relatio [illegible] [illegible] [illegible] aliud a se ipsa; sed terminus est aliud a relatione [illegible] [illegible]

relationis [illegible] non e constitutivum essentiale relationis. [illegible]
[illegible], [illegible] ex termino, [illegible] universalo, quia si
terminus in aliqua relatione contingenter [illegible] aliquo, [illegible]
[illegible], ut in relatione similitudinis, aequalitatis, hinc terminus [illegible]
[illegible] constitutivum intrinsecum relationis [illegible] connotatum, et
non qua terminus e, [illegible] e pars fundamenti sic quum
[illegible], paries a e similis pariet[i] [illegible] vel consideratur solummodo relatio
parietis a ad parietem b, ~~vel consideratur~~ vel consideratur relatio parietis a ad
parietem b, consideratur [illegible] relatio parietis b ad pariete a: ~~si primum~~,
si primum hoc relatio non constituitur per terminum, sed
tantum cum illo connectit, [illegible] quidem ut haberi non posit relatio, nisi
habeatur terminus, ad quem referatur paries a. [illegible]; hoc terminus
[illegible] relationis, quia paries b non [illegible] termini [illegible]
[illegible] fundamentum relationis constituit.

[illegible] adversarii [illegible], quo [illegible] [illegible]
saltem pars [illegible] rei [illegible] [illegible] terminis [illegible] [illegible]
relationi [illegible] terminus e saltem pars [illegible]. Major patet ex [illegible]
[illegible] hujus [illegible], ubi [illegible] illa tanquam [illegible]
[illegible] investigavimus, et [illegible] rerum [illegible] [illegible]
[illegible] filio [illegible] relatio Patris ad filium [illegible]
[illegible] deficit [illegible] [illegible]
ablato termino [illegible], seu deficit relatio

[illegible] intellecta in sensu [illegible]
[illegible] intelligentia [illegible] [illegible]
[illegible] termino deficit et relatio [illegible]
[illegible] formam et [illegible] in sub. [illegible]
[illegible] terminus, si deficit [illegible]
[illegible]. Non est confundi forma relativa cum [illegible]

minatione relatu. Forma enim relativa e praecisa ratio [illegible] sui relative ad terminum. Et denominatio autem [illegible] quicquid est istius formalis denominationis relat. [illegible]. Jam vero praecise ablato termino non deficit forma relativa, [illegible] ablato eo, quod est aliud a forma relativa tunc non deficit, seu deficit sola denominatio, quia terminus quamvis sit relati connotatum extrinsecum formae relativae, est tamen intrinsecus denominationi relativae, sicuti objectum sit extrinsecum cognitioni, est tamen intrinsecum concreto cognitum. Unde quum praecise ablato eo, quod est intrinsecum denominationi relativae, haec deficit, ita ablato termino relationis, utpote intrinseco denominationi relativae, deficit etc.

[illegible] constat [illegible] importantes [illegible] illius, seu terminus importatur in definitione relationis, [illegible] terminus connotatum intrinsecum [illegible] relationis [illegible] majoris, [illegible] aliud est constitutivum rei absolutae, quod importatur in [illegible] definitione [illegible] aliud est constitutivum rei relativae, quod importatur [illegible] ea [illegible] et [illegible] nego consequentiam. Res absolutae, quum sint a [illegible] intrinseco separatae, [illegible] denominatio aliud non dicant, [illegible] in [illegible] definitione importetur, [illegible] illarum [illegible], et per consequens [illegible] definitione invenitur [illegible] earum pertinet. E contra vero res relativae, [illegible] ordinem ad aliud, [illegible] ad terminum referre, ut in illarum definitione importetur [illegible] illarum [illegible], secus explicari non possent [illegible] relationem dicat ad aliud [illegible] relatione sui termini [illegible] connotari [illegible] probat [illegible] terminus in relatione [illegible], ut [illegible] Pater, Genitor, Filii, [illegible] cum Creatore.

Relatio, sive [illegible] alium [illegible] quia [illegible] diversae affectiones res una cum altera comparantur, sic ex aequalitate [illegible] similitudine, et [illegible] connexione, et oppositione [illegible] ordine, ut [illegible] relatio [illegible].

Æqualitas est convenientia rerum in quantitate seu magnitudine, et inæqualitas est rerum non convenientia in quantitate. Unde illa entia dicuntur æqualia, quorum quantitas est eadem; et illa dicuntur inæqualia quorum quantitas, seu magnitudo non est eadem. Triplici autem modo unum ens alteri æquale esse potest, metaphysice scilicet, quando est prorsus æquale. physice, seu ad sensum nostrum, et moraliter, seu in existimatione hominum. Hic notari non [illegible], æqualitatem non tantum in quantitate continua reperiri, sed etiam in numero, quæ quantitas discreta dicitur. Sic duo numeri iisdem unitatibus constantes æquales dicuntur.

Similitudo est convenientia rerum in qualitatibus, et dissimilitudo est rerum non convenientia in qualitatibus. Solent etiam nonnulli dicere entia dici similia, quæ in prædicatis conveniunt, et illa dici dissimilia, quæ in prædicatis non conveniunt, et quia nullum ens creatum, quod cum alio in præd. quibusdam non conveniat, invenitur in rerum natura, nullum ens creatum est, quod alteri non sit simile. Hoc loco vobis significare placet, litem quæ contentio erat inter illustrissimum Clarckium, et Leibnitium. Quærebant hi isti qui sub initium præsentis sæculi floruerunt, num duo entia simillima dari possint. Negabat Leibnitius hanc rem partis, quoniam duo simillima omnia haberent eadem, et per consequens unum essent. [illegible] etiam Deus non est validus ha[illegible], [illegible] creandi. Clarckius vero cum ipso contendens, contra affirmabat, et primam rationem a Leibnitio allatam tanquam falsam videbat, quia, inquiebat ille, ut duo entia, quorum similia sint omnia, non requiritur, ut in entitate et differentia individuali eadem sint, non imaginarium est, ut sint entitate distincta, [illegible] quia sit relatio [illegible] inter distincta [illegible]. Sed prædicta sufficiat, ut omnis [illegible]

specificas, et modis conveniant. Alterum etiam rationem [illegible] [illegible] probabat Clavchius, ex eo, quod Deus, quum sit primum liberum habeat rationem sufficientem producendi ex duobus entibus omnino similibus unum prae altero.

Connexio est [illegible] habitudo [illegible] cujus una res existere nequit absque alio. Connexio duplex est: alia mutua, et altera non mutua. Illa dicuntur mutuo connexa, quorum unum existere non absque [illegible] [illegible] hoc aliud esse potest absque illo: sic sol mutuo connectitur cum luce diurna in nostro Orizonte; quod neque sol absque luce, neque lux sine sole haberi possit. Illa vero dicuntur non mutuo connexa, quorum unum [illegible] haberi non possit absque alio; hoc tamen absque illo existere potest. Sic connectuntur res creatae cum Deo, quia res creatae existere nequeant absque Deo, tamen Deus absque illis potest existere. Oppositio opponitur connexioni, et est [illegible] [illegible], cujus una res cum altera simul existere non [illegible] De oppositione satis superque dictum fuit in Logica minore.

Ordo denique est [illegible] cujus [illegible] [illegible] [illegible] aut posteriorem [illegible] aut [illegible] aut [illegible] simul [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], quia in conjunctione observatur ea ratio, ut una res antecedens respiciat alteram consequentem ex [illegible] [illegible] [illegible] [illegible] determinatione [illegible] [illegible] [illegible] conjunctione, [illegible] [illegible], quando [illegible] [illegible] [illegible] [illegible] [illegible] diversi argumenti [illegible] [illegible] [illegible] [illegible] ordinatarum [illegible] [illegible] [illegible], quae secundum [illegible], et quae [illegible] simultanei [illegible] [illegible] [illegible] unum dici possit prius, aut posterius altero, [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] ante demonstrat.

[illegible] natura, causa prius ordine [illegible]

Axiomata ad hanc [illegible] sectionem pertinentia.

Axioma primum, nihil est sine ratione sufficiente cur potius sit, quam non sit. Secundum: actiones sunt suppositorum. Tertium: ens per se constare debet potentia, et actu. Quartum: ex duobus entibus in actu fieri nequit unum per se; fieri tamen, et unum per accidens. Quintum: ens per se constare debet partibus essentialiter incompletis. Sextum: quod advenit enti completo non facit unum per se. Septimum denique: relativa sunt simul natura, et cognitione.

Quod attinet ad primum, illud nuncupatur [illegible] principium rationis sufficientis, neque hoc confundendum non est [illegible] illo principio, quod antiquis [illegible] solemne fuit: nihil est sine causa. Nam causa proprie loquendo, plurimum differt a ratione, ut alias diximus, et ut colligitur etiam ex iis quae [illegible] inter causam, cur [illegible] existat. Ratio sufficiens, cur [illegible] existat. Hoc enim principio ut vere ab omnibus admittitur, et illa axiomatis [illegible] [illegible] ergo ex [illegible] hanc nihil [illegible] [illegible] [illegible] diversa [illegible] distinctio; nihil est sine ratione sufficiente [illegible] [illegible], si intelligatur de suppositis, ut sinonimis cum singularibus, ita ut sensus sit actiones physicae quaelibet et externae sunt rerum singularium. Secundo vero, si ita intelligatur, ut actiones [illegible] denominative suppositorum, aut per sinedochen actiones tribuantur, ut etiam homo denominatur [illegible] [illegible] [illegible] [illegible] solum corpus efficiat. Falsum [illegible] [illegible] intellectu de suppositalitate [illegible] ut [illegible] sit principium actionale et formale [illegible] suppositi, [illegible] enim ut in quaestione de subsistentia [illegible] [illegible], [illegible] [illegible] [illegible] omnes. Et [illegible] [illegible] [illegible] a [illegible] [illegible] [illegible] [illegible] producit. Quos [illegible] a [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] non sit suppositum [illegible] [illegible] [illegible]. Circa tertium [illegible] per se constare [illegible] potentia, actu, [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]

tari dicitur, nomine entis per se, intelligi compositum reale per se stans propter se, ut primario intentum a natura, et nomine potentiae et actus intelligi duas partes entitatis compositi realis, quarum una sit subjectum perfectibile, et altera sit forma perficiens. Hoc patet [illegible] constat ex: nam [illegible] tamquam parte perfectibili, et anima rationali tamquam parte perficienti. Ex quibus physice unitis inter, consurgit totum inter se [illegible] quanti [illegible] veritas innotescit quod surgat ex duabus entitatibus in actu incompleto et una ordinata ad aliam actu per unum per se [illegible] compositum reale, et quod ex duobus entibus ultimo completis et nullo modo ordinatis ad invicem, fit compositum accidentale, quod est praeter intentionem, aut saltem non est finis ultimus operantis.

Ex his [illegible] [illegible]

[illegible]

hæc cognoscit, quin comparatur sive confert [illegible] disponere [illegible] ex omnibus [illegible] intellect. [illegible] speculative amplius [illegible] comparatio [illegible] experientia [illegible] cognoscat [illegible] cognoscamus terminos [illegible] cognita [illegible] intellectu, et [illegible] varietate [illegible] semper et terminum. [illegible] comprehensione [illegible] omnes [illegible] comprehensa.

Liber Secundus

De primariis entis affectionibus seu attributis.

[illegible] in ente proprietates, seu affectiones, [illegible] transcendentales [illegible] praedicatum [illegible] in sua ratione [illegible] sinonima [illegible] primarium [illegible] in centro [illegible] in [illegible] in corpus, et [illegible]

[illegible] in casu [illegible] non habet, [illegible] communicatio [illegible]

[illegible] animadvertendum est de ratione unitatis opus non esse, ut corpus ei non tantum dicatur indivisum in se, sed etiam divisum a quolibet alio ut putant nonnulli, quum praecise intellecta illa indivisione in se intelligatur adaequata idea unitatis, ostendit ergo ens sit divisum a quolibet alio non venit in conceptu essentiali unitatis, sed de consequenti.

Unita in primis duplex est scilicet simplicitatis et compositionis. Unitas unitate simplicitatis dicitur illud, quod e partibus re ipsa distinctis non coalescit [illegible] non tantum e [illegible] [illegible] indivisibile. Quoniam vero aliquid duplici modo [illegible] [illegible] absolute videlicet et [illegible], ideo alia est simplicitas absoluta [illegible] simplicitatis [illegible] [illegible] simplicitatis absoluta [illegible] in Deo, quod ipse [illegible] [illegible] [illegible] vero [illegible] unitate [illegible] [illegible] [illegible] [illegible] plurimis a se mutuo separabilibus non constet [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]. [illegible] unitate compositionis vocatur [illegible] [illegible] [illegible] unum in se [illegible] non [illegible], si homo [illegible] [illegible] unitate compositionis, quia constat pluribus partibus [illegible] se unitis, in quas dividi potest. sic [illegible] [illegible] [illegible] [illegible] [illegible] unitate compositionis.

[illegible] unitatem compositionis [illegible] [illegible] per se, et [illegible] per accidens [illegible] hanc unitatem [illegible] [illegible] explicat [illegible] [illegible] modo per se unum [illegible] [illegible] dicitur illud cujus [illegible] [illegible] [illegible] [illegible] [illegible] auxilio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] per se [illegible] [illegible] [illegible] [illegible] vero unum per accidens [illegible] [illegible] [illegible] ex [illegible] [illegible] natura ordinata non sunt, ut illud [illegible] [illegible]

(4) posito [illegible] homo [illegible] plaustro [illegible]
et ex diversis omnibus, [illegible], sunt unum per accidens [illegible]
[illegible] utilis est [illegible] cognitio in physicis probabit.

[illegible] ut [illegible], ut in unio aggregationis quale
[illegible] confusionem, et si [illegible]
[illegible]; et [illegible]; in qua classe sunt omnia artefacta
[illegible] sunt, [illegible] ad certum ordinem ab arte humana redigantur.
[illegible] tamen [illegible] numerica, specifica et generica
[illegible] numerica [illegible] sive [illegible] et [illegible]
et Demosthenes, quorum uterque a [illegible] homo. [illegible] communis
[illegible] in praedicatis specificis [illegible] et [illegible]
unt: sic natura omnium hominum una [illegible] generica [illegible]
quae in praedicatis genericis conveniunt, et [illegible] ideo [illegible]
[illegible] habent [illegible] omnia animalia sunt unum unitate generica.
Advertit hic [illegible]
[illegible] numerica et specifica, quae [illegible] generica
[illegible] memoria [illegible]
[illegible] intelligere [illegible]

[illegible]
[illegible] omnes res ipsas [illegible]
[illegible]
[illegible] omnium [illegible] ratione [illegible]
[illegible] abstractum, colliguntur [illegible] unum [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] etiam veritas entitativa, et [illegible] a veritate [illegible] rei [illegible] apprehensionem ipsissima [illegible] rei [illegible], existentia, seu ipsa [illegible] rei [illegible] entitas; [illegible] verum est, quia sicut [illegible] [illegible] unumquodque [illegible] aequale [illegible] [illegible] veritas transcendentalis [illegible] intrinseca [illegible] rei [illegible], et ut [illegible] entis veritas [illegible] verum [illegible] et [illegible] aequale [illegible] enim [illegible] ita [illegible] falsum [illegible] non [illegible].

[illegible] veritati transcendentali [illegible] [illegible] ac exponere [illegible] [illegible] incorporalitate, [illegible] habet ac ideas divinas. [illegible] veritatem [illegible] rerum [illegible] [illegible] intelligibili [illegible] respicit in sua [illegible] [illegible] ex duabus [illegible] [illegible] [illegible] inquit ille, cum aliquo extrinseco, [illegible] non est [illegible] supponat aliquid [illegible] in [illegible], [illegible] quia [illegible] vera [illegible] contra [illegible] [illegible] vera [illegible] ad intellectum [illegible] intellectu [illegible] divino, [illegible] [illegible].

[illegible] veritati in omnibus [illegible] [illegible] et in iis [illegible] consequentur [illegible] transcendentali [illegible] constitutiva [illegible] [illegible]

A

[illegible] et aliquid [illegible] modo [illegible] omnia contineat quibus [illegible] illius [illegible] existente [illegible] [illegible] huic metaphysicae [illegible] nullo modo [illegible] possit [illegible] enim metaphysica [illegible] bonitatem [illegible] [illegible] bonitatem [illegible] [illegible] [illegible] perfectione [illegible] [illegible] ingenium [illegible] et [illegible] cognoscat.

[illegible] bonitatis transcendentis [illegible] nonnullis non [illegible]. [illegible] enim aliqui, et [illegible] bonitatem [illegible] in [illegible] et [illegible]. [illegible] convenientia et [illegible] [illegible] comparatione [illegible] aut [illegible] ad [illegible] non vero bonitas absoluta, qualis [illegible] transcendentalis [illegible] quod [illegible] bonum in se, quod [illegible] convenientia [illegible] [illegible] bonitate [illegible] convenientia [illegible] et huic [illegible] [illegible] sicuti [illegible] [illegible] [illegible] et [illegible] requirit. [illegible] metaphysica [illegible] et transcendentalis [illegible] ad illum [illegible] [illegible] pertinent, praedicta [illegible]

perfectio dicatur non video, cur dici debeat proprietas a bonitate entis distincta. atque de hac peculiari sermone instituere supervacaneum esse censeo. Inter eas proprietates, seu affectiones (ut communiter dicerent) etiam identitas, et distinctio, atque adeo de his speciatim, et hac occasione de praecisionibus agere opus est existimo, quandoquidem ex his fontibus scholastici omnes, sive philosophi illi fuerint, sive theologi, plerasque, ac meliores auriunt ex suis assertionibus. Plura [illegible] hic intellectu difficilia occurrent, cavete tamen, ne animum despondeatis, siquidem nihil non possumus, cum semel decretum est vincere.

Paragraphus Primus.

De Identitate, et distinctione

Identitas [illegible] vi nominis est res illa, quae cujus unum est aliud, et hic denotari oportet, per unum, et aliud non denotari plura et intrinseca talia, sed tantum per intellectum, et extrinseca loquendo in sententia plurium, quos nos sequemur [illegible] [illegible] [illegible] [illegible] definit indivisibilitas [illegible] quia potentia [illegible] [illegible], et volens [illegible] indivisibilis [illegible], [illegible] est dici unum utraque potentia. Plurimi alii exempli in identitati [illegible] exponere conantur, nonnulli plus vero [illegible] [illegible] [illegible] [illegible] cum data [illegible] definire, vel [illegible] [illegible] [illegible] ad dandam veram identitatis ideam, inter illa igitur identitatem intercedere nos dicemus inter quae entitatem unitatem invenimus cum indivisibilitas in se seu, [illegible] entis unitate.

Identitas dividitur primo in realem, et in identitatem rationis. Realis, quae independenter ab intellectu habetur, [illegible] reponitur in [illegible] unitate entitatis eorum, quae idem esse dicuntur, unde illa dicuntur realiter identificari, [illegible]

habent numero diversa, licet a nobis illa concipi possint, quasi identificata non forent: sic cum et voluntas in homine misericordia, justitia in Deo idem esse dicuntur. Ut vero [illegible], identitas maxime differt ab unione. Etenim cum identitate reali distinctio realis componi [illegible] cum qua distinctione [illegible] optime stare videbimus infra. Identificatione, quae logica intentionalis formalis, et extrinseca nuncupatur, [illegible] ista res, [illegible] operatione intellectus [illegible] rebus, atque [illegible] indivisibilitas [illegible] intellectus operatione. Haec vero habetur vel quando [illegible] eadem numero entitas [illegible], quorum unum absque altero intelligi nequit, [illegible] unum [illegible] alterius ingrediatur [illegible] hoc [illegible] ratione [illegible] omnia [illegible] cum suis [illegible] attributis [illegible], et differentia: vel quando [illegible] non habent eandem numero entitatem, tamen in conceptu [illegible] vel specifico, vel generico conveniunt, [illegible], quia ambo [illegible] conceptu homo, et homo dicitur [illegible] cum bruto, quia in genere conveniunt, seu quia eodem conceptu [illegible] exprimuntur. [illegible] identitas [illegible] melius dicitur [illegible] convenientia in conceptu.

Identitas [illegible] dividitur in adaequatam, et inadaequatam. Illa dicitur [illegible] in uno, quod non sit in altero, quod [illegible] dicitur. Talis est inter partes [illegible] [illegible] totum [illegible] vero [illegible] quando aliquid in uno est, quod non alteri [illegible]; talis est inter partes [illegible] seorsim seu distributive [illegible], et [illegible] totum, totum extra [illegible] [illegible] seorsim [illegible] corpus [illegible] cum homine, [illegible] in homine est [illegible] non est corpus.

[illegible] [illegible] pura et alia mixta, illa [illegible] [illegible] vero [illegible] distinctioni, [illegible]

nadi ô identitas essentiae divinae cum distinctione personarum. In hoc autem adorandum Trinitatis mysterio dicimus, et [illegible] easdem habemus tres personas divinas cum eadem identitate essentiali, et distinctione personali inter se distingui.

Sunt nonnulli, qui identitatem alteram dividunt et aliud necessariam aliam contingentiam esse volunt. Illa est, qua res semel identificata semper eadem; haec autem est, qua res semel identificata fit ea non identificata. Verum cum [illegible] aliquid habere nequeat eandem numero entitatem cum altero, et illam non habere, sequitur admittenda non esse [illegible] contingentia identitatis; praesertim si de identitate adaequata sermo habeatur. Quod si sermo sit de identitate inadaequata, hoc aliquo sensu contingens dici potest. Sic contingens est identitas animae cum homine, quippe deficiente homine anima non perit.

Ex hac doctrina colligitur identitatem realem, sive haec sit adaequata, sive inadaequata semper mutuam esse. Illa dari nequit unum, quod cum altero habeat eandem numero entitatem, nisi et alterum vicissim cum illo identificetur. Hoc tamen intelligendum non est de qualibet identitate rationis. Homo enim formaliter idem cum animalitate, quia hoc includitur illius conceptu et repraesentatione, quin animalitas vicissim rationalitatem includat cum eo ratione nostra eadem sit, quem in conceptum animalitatis homo non includatur; seu quia alius est conceptus hominis, et alius animalis.

Distinctio, quae etiam negatio identitatis dicitur, 3. primo definitur ratio illa formalis, vi cujus unum distinctum non est aliud. Sic Socrates, et Plato inter se distinguuntur, quia Socrates non est Plato. Hic notandum est, tamquam sinonima [illegible] non esse haec nomina: distinctum, diversum, [illegible], divisum, separatum, et oppositum. Distingui siquidem ex modo dictis illa dicuntur,

qua non sunt unum quid, et ideo diversa illa dicuntur, qua quia non conveniunt loci, qua in genere proximo conveniunt, et non in differentia, ut homo, et leo. Diversa sunt, qua in genere saltem proximo conveniunt ut lapis, et leo. Divisa sunt qua invicem non includuntur, ut avena in cumulo. Separata sunt, qua loco aut tempore distant ut dua linea parallela. Opposita denique sunt quorum unum excludit alterum, ut sanitas et infirmitas. Distinctio [illegible] patet, quod omnia opposita et [illegible] [illegible] inter se separata, et diversa sunt etiam distincta [illegible] vicissim, si Petrus distinguitur a Paulo quia ab eo differt, et diversa [illegible] genere diversa sunt distincta, et [illegible] sunt divisa. Anima in homine distinguitur a corpore et tamen ab hoc non est separata.

Distinctio [illegible] alia est realis, et alia rationis. [illegible] ante [illegible] operatione [illegible] distinguitur a [illegible] et mens nostra a corpore quia seclusa omni mentis consideratione [illegible] non est [illegible] nec mens nostra a corpore. Haec distinctio [illegible] primo in [illegible] et inadaequatam [illegible] [illegible] [illegible] [illegible] mentis nostra [illegible] alterum [illegible] et [illegible] [illegible] aliquod [illegible] [illegible] Petro realiter [illegible] Paulo [illegible] nec Petrus est totus Paulus [illegible] [illegible] [illegible] Paulus [illegible] [illegible] habemus inter duo [illegible] [illegible] [illegible] et [illegible], et [illegible] [illegible] [illegible] omnipotentia dua animae [illegible] praesentaretur in eodem corpore [illegible] [illegible] [illegible] [illegible] individuas, combinatione [illegible] [illegible]

saltem numero materiam, seu [illegible] corpus [illegible] distinctio
non inadaequatam involvere [illegible] identitatem inadaequatam. Hic loco
notare juvat plures dicere, nullam requiri identitatem [illegible] .na
adaequata [illegible] verum quam hac identitatis distinctio includit [illegible]
nuerit quumque in eo sensu, in quo invaluit vera sit in propria posse-
ssione relinquendam arbitror.

Dividitur secundo distinctio realis in absolutam, et modalem.
Illa intercedit inter duas res absolutas v.g. inter hominem, et brutum: hac
vero versatur inter rem, et modum entis vel inter modum, et modum,
v.g. inter ceram, et ejus figuram, aut inter figuram curvam, et rotundam
[illegible]. Dividi tertio solet in positivam, negativam, et positivo negativam.
Distinctio realis positiva habetur inter duo entia positiva puta inter
corpus, et animam. negativa habetur inter duos terminos negativos,
ut inter caecitatem, et surditatem; silentium, et tenebras. Positivo-nega-
tiva inter unum terminum positivum et alterum negativum, hoc est inter
rem, et negationem, ut inter lucem, et tenebras, inter [illegible].

Quaerere solent hoc loco [illegible] in quo consistat distincto
realis an in una, aut duplici entitate, an in [illegible] mera negatione; at
[illegible] quaestionem parvi momenti esse censeo, [illegible]
[illegible] relictae sit, cum plures alii habent. Signa interim, unde colli-
gere possimus, an distinctio realis intercedat [illegible] significare
[illegible], et [illegible] res [illegible] illa omnia a nobis [illegible]
[illegible], quae distinctione reali distinguuntur. [illegible] fieri nequeat, ut
[illegible] independenter ab omni mentis operatione non sit [illegible]
et in aliis sit [illegible].

Tria numerantur signa, ex quibus colligitur inter ea
distinctio realis intercedit. Primum signum convenientia
attributorum contradictoriorum, ante omnem intellectus operationem.

[illegible] e ea, quibus conveniunt duo praedicata contra[ria], immo illa inter se realiter distincta sunt; repugnat enim, ut eadem res re[s]pectu sui contradictionem involvat. Alterum signum est, realis inveniri separabilitas, sive mutua [illegible] sit sive non. Quum enim [illegible] separari [illegible], hinc sequitur [illegible] separari [illegible] inter se [illegible] sive mutuo [illegible] separabilitas [illegible] separabilitas non mutua e signum distinctionis realis. [illegible] licet creatura [illegible] non possit nihilominus [illegible] distinguitur, adeo ut [illegible] hic sine illa existere, et [illegible] et ex eo [illegible] separabilitas sit signum distinctionis [illegible] allegatis, inseparabilitas [illegible] signum identitatis; [illegible] enim dicimus Pater Filius et Spiritus Sanctus inseparabiles sunt et tamen sunt inter se distincti. Tertium denique signum distinctionis realis relatio [illegible], et [illegible], hoc e omnia illa realiter distinguuntur [illegible] habent [illegible] realiter sit causa, [illegible] quum nihil se ipsum producere possit. Haec signa invitantur [illegible] ad procedendum [illegible] divinarum distinctionum. Sicut vero [illegible] sunt signa ex quibus certo pronunciamus, entia inter se realiter distingui, ita ubi nullum [illegible], distinctio realis non e [illegible] entia multiplicanda non sunt.

Distinctio rationis [illegible] intellectus [illegible] in una, eademque re velut [illegible], [illegible] conceptus, et definitio [illegible] diversa [illegible] sic in homine distinguimus [illegible] rationale licet [illegible] ideo [illegible] hujus distinctionis [illegible] ut [illegible], et [illegible] rationis [illegible] habetur quando a mente distinguuntur [illegible] realiter identificata cum fundamento in re seu dum res ipsa propter [illegible]

affectus, aut connotatas, ex occasione praebet intellectui diversas ideas, et eidem praedicata exprimendi: talis est distinctio quam inter virtutem illuminativam, et calefactivam solis solemus concipere. Quum enim sol corpora illuminet, eisque simul calorem tribuat, hinc intellectus noster occasionem sumit concipiendi duas virtutes in sole, virtutes scilicet, una realiter dumtaxat habentur in sole, virtus qua hi effectus producuntur; sic etiam intellectus distinguit in Deo misericordiam, et justitiam, licet sint realiter idem; quia Deus ut misericors est dat occasionem intellectui concipiendi Deum ut clementem in ordine ad concedendam veniam peccatoribus; et quia Deus ut justus est, dat occasionem intellectui concipiendi illum ut justum in ordine ad supplicia quae reis infligit. Quare vero per hanc distinctionem unum attributum ab aliis abstrahimus, et veluti rescindimus, ideo a nonnullis dicitur etiam praecisio, et abstractio. Distinctio rationis ratiocinantis, dicitur illa, quae concipitur ab intellectu absque ullo fundamento; ea est distinctio quam quis conciperet inter hominem et animal rationale, inter ensem, et gladium: est rationis ratiocinantis; quia in casu illo non habet fundamentum hic diversos conceptus efformandi de eadem re, seu quia ex parte rei repraesentatae nihil omnino diversum apparet.

Tria sunt signa distinctionis rationis ratiocinatae stabilia ut diximus sunt signa distinctionis realis: Primum signum ... dantur diversi conceptus, seu connotata singularia, ideo habent fundamentum distinctionis rationis ratiocinatae. Secundum signum: Si quae praedicata quaedam rei diversimode definiuntur aut describuntur, cum fundamento ... ratione nostra distinguuntur. Tertium: praedicata quaedam, ut potentia ad aliquem actum, distinguntur ratione nostra ab illis, quae dicunt ipsum actum.

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Paragraphus Secundus.

Utrum inter attributa entis creati Metaphysica detur aliqua distinctio realis.

Inter distinctionem rationis ratiocinatae inter attributa metaphysica [illegible] indistincta rei sunt omnes certum est, et patet ex illorum signis [illegible] allatis; utrum autem inter illa detur etiam distinctio realis magna est controversia Scotistas inter et Nominales, et inter hos et Thomistas. Nominales [illegible] distinctionem rationis non [illegible] quamdam [illegible] inter haec attributa, quae [illegible] [illegible] metaphysici [illegible] ex [illegible] praedicatis e universalius altero et quia [illegible] considerare. hanc autem distinctionem [illegible], quia formalitates [illegible] v. g. et [illegible] cogitante illis [illegible], [illegible] hominis ex communi sententia sit similis Leoni, et caeteris brutis, et rationale hominis non sit simile Leoni aliisque animalibus

[illegible] autem [illegible] [illegible] materialitatis [illegible] dividere distinctionem realem [illegible] et minorem, quam dicunt [illegible] formalem ex [illegible] illa [illegible] inter rem et rem, seu inter plures entitates [illegible] inter hominem, et [illegible] inter Petrum, et Paulum [illegible] inter [illegible] seu plures formalitates [illegible] inter animal, et rationale hominis. dicitur [illegible] illis haec distinctio formalis [illegible] inter attributa rei ejusdem, [illegible] intercedit. [illegible], quia secluso omni opere intellectus inter [illegible] attributa [illegible]. [illegible] minor ab illis nuncupatur [illegible] minorem [illegible] distinctione illa [illegible] seu plura [illegible] individuo [illegible] dicitur quia minor e distinctione [illegible] majori, et min distinctione.

rationis.

Notari debet etiam, quod Scotistae, quemadmodum distinctionem realem et identitatem realem majorem et minorem admittunt, ita et [illegible] [illegible], secundum identificatur identitate reali majore, et minori [illegible] [illegible] [illegible] reali minori; et hinc dicunt aliquid [illegible] distinguere [illegible] reali distinctione reali minori, [illegible] tale distinctione a minori distinguatur hujus distinctioni formali intrinsecae [illegible] signa reducere solent praedicti Scotistae, quorum primum est hujus distinctionis nauticae [illegible] illa distingui formaliter ex natura rei, quae diversas habet definitiones: sic [illegible] homo [illegible] [illegible] principium sentiendi, distinguitur per illa [illegible] rationale [illegible] principium discurrendi. Alterum [illegible] signum distinctionis [illegible] Scotistarum, quod Thomisticorum commune est, illa formaliter ex natura rei distingui inter quae independenter ab intellectu sustinere valent [illegible] praedicata contradictoria, seu quibus, dum praedicata contradictoria [illegible] possint absque repugnantia, [illegible] [illegible] haec attributa sint physica [illegible] ens.

Henricus [illegible] [illegible] distinctionem formalem ex natura rei, [illegible] inter [illegible] [illegible] [illegible] [illegible] distinctionem excogitarunt, [illegible] enim a parte rei statuunt distinctionem formalem [illegible] et [illegible] intrinsecam. Formalis [illegible] illam [illegible] intercedit inter extrema, quae [illegible] [illegible] [illegible] [illegible] [illegible] habent in eadem re [illegible] [illegible] aequivalet [illegible] pluribus. [illegible] illa [illegible], et rationale hominis [illegible] una eademque res [illegible] [illegible] [illegible] [illegible] virtualiter [illegible] [illegible] distincta, [illegible] a parte rei [illegible] [illegible] contradictoria [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Hanc distinctionem [illegible] Schola [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] diversarum [illegible], [illegible] voluntas [illegible], [illegible] rei contradictoria [illegible] [illegible] [illegible]

Appellant primo Thomistae hanc distinctionem virtualem, quia non est actu, sed sola virtute in se ipsa; dicunt etiam secundo intrinsecam, quia independenter ab intellectu in ipsa re. Signum autem hujus distinctionis dicunt esse praedicata contradictoria, quae examinanda seu sustinenda sunt in esse [illegible] absque ulla repugnantia seu [illegible] [illegible] mentis operationem per talem distinctionem.

Conveniunt primo Thomistae cum Scotistis in hoc, quod hanc distinctionem fabricarunt, quam Thomistica inventa, et excogitata ad pacificas salvandas difficultates quae in SS. Trinitatis mysterio occurrunt, et postea ad attributa entis creati [illegible] [illegible]. Secundo quod utraque ab illis caret [illegible] inter attributa ejusdem existentia rei intrinsecam a quolibet intellectus operatione [illegible], quod utrique distinctioni attribuerant contradictoria [illegible] absque ulla contradictione convenire possint. Ex hoc itaque dumtaxat Thomistae differunt a Scotistis, quod isti [illegible] [illegible] talem distinctionem inter praedicata gradus metaphysicos, illi vero [illegible] [illegible] [illegible] hancque [illegible] virtualem denotant. Animadvertenti hoc loco [illegible] distinctionem virtualem intrinsecam [illegible] [illegible] compendendi non [illegible], cum distinctione virtuali [illegible]. Haec enim [illegible] [illegible] a distinctione rationis ratiocinatae, a nobis [illegible] controversia [illegible] inter [illegible] metaphysica [illegible] [illegible] rei, nam [illegible] distinctio nil aliud est, quam capacitas quaedam, qua talis res plures in se continet perfectiones quae in pluribus rebus distinctis [illegible], [illegible] intellectus noster occasionem sumit illas distinguendi [illegible] [illegible] [illegible].

[illegible] hos sententias, [illegible] de distinctione [illegible] [illegible], superest modo, ut [illegible] [illegible] [illegible] agam, [illegible] [illegible] [illegible] [illegible] pertinent [illegible] [illegible]. Theologi [illegible] [illegible] [illegible] utrum [illegible] aliqua distinctio detur in SS. Trinitatis [illegible]:

Ego in iis etiam versabor, quae sunt fori philosophici. Quare sit

Conclusio.

Inter attributa metaphysica entis creati
neque distinctio Scotistica, seu formalis ex natura rei
neque virtualis intrinseca admitti potest.

Probatur negatio. Si inter attributa metaphysica entis creati ex. gr. inter animal et rationale, daretur distinctio sive Thomistica sive Scotistica, tunc illa distinguerentur distinctione reali, quam Scotistae minorem, et Thomistae formalem appellant. Sed tali distinctione distingui attributa metaphysica ejusdem individuae rei repugnat, ut fatentur et ipsi Scotistae, et Thomistae; ergo etc. Probatur major. Illa distinguuntur distinctione reale majori quorum unum non est aliud, exclusa omni mentis nostrae operatione, et proinde de altero simpliciter negari; sed si inter attributa metaphysica entis creati ex. gr. inter animal, et rationale hominis daretur distinctio Scotistica seu formalis ex natura rei aut virtualis intrinseca unum non est aliud independenter a qualibet operatione intellectus, et de altero simpliciter negari posset; ergo etc. Probatur minor. Animal seclusa mentis nostrae operatione non est rationale; et potest de isto simpliciter negari, quia dantur illis distinctionibus verae sunt hae propositiones: animal sentit, rationale non sentit; animal est principium sentiendi, rationale non est principium sentiendi. Sed rationale non est principium sentiendi ... ut ... formaliter quod non ... animal, ergo etc.

... eadem ... ubi datur distinctio, formalis ex natura rei et virtualis intrinseca, ibi dantur duo praedicata intrinseca ... ista hac propositione ... Scotistae ... Thomistae ... praedicata ... distinctionem, et praedicata ... quae ... sunt praedicata.

[illegible] idoria [illegible] distinctio reali [illegible] et stet cum illis [illegible]

supra expositis: subsumo; sed distinctio reali major dari non potest [illegible] metaphysica [illegible] repugnat res [illegible] realiter [illegible] et simul realiter distinctas, ergo [illegible] distinctio [illegible] et [illegible] ergo [illegible] distincta rei.

[illegible] ergo [illegible] rationis [illegible]

Quaeres primo [illegible] probabilis: [illegible] independenter ab intellectu sive res habeat [illegible] illa [illegible] intellectu [illegible] [illegible] licet realiter [illegible] sunt [illegible] intellectus [illegible] rationes diversas habent [illegible] ergo realiter inter se distinguuntur. Sed non realiter [illegible] res ergo formaliter ex natura rei [illegible] formaliter [illegible] patet ex eo, quod in Dialectica [illegible] distinctio [illegible] ratio [illegible] diverso [illegible] realiter [illegible] nec [illegible] [illegible] principium [illegible] rationalis [illegible] realitas [illegible] omine habent diversa [illegible] [illegible] a ratione [illegible] rationale [illegible] et reale ergo [illegible] realiter [illegible] et [illegible] et rei.

Respondeo [illegible] majorem [illegible] rationem [illegible] ratio [illegible]

[illegible] principium [illegible] non [illegible] [illegible] alii [illegible] nominis [illegible] [illegible] realiter [illegible] [illegible] sal terminus [illegible] [illegible] [illegible] dirimendi. [illegible] igitur [illegible] [illegible] principii [illegible] [illegible] et [illegible] principii dirimendi [illegible] prout substat huic [illegible] et [illegible] praecise [illegible] in [illegible] [illegible] [illegible] non habet principium [illegible], et prout substat huic [illegible] realis, et prout [illegible] [illegible] [illegible] [illegible] [illegible] ponit principium dirimendi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] majorem [illegible] [illegible] [illegible] minorem [illegible] [illegible] praecedenti doctrinae

[illegible] [illegible] argumentum [illegible] respondere [illegible] [illegible] [illegible] [illegible] intellectum [illegible] [illegible] majorem [illegible] [illegible] illa [illegible] nego majorem, [illegible] minorem [illegible]

[illegible] igitur diversa [illegible] [illegible] realis distinctio [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hominis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ista [illegible] [illegible] [illegible] [illegible] [illegible] ad unum terminum [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intentionaliter, seu [illegible] formaliter et praecisive; [illegible] [illegible] [illegible] [illegible] [illegible] realiter [illegible] [illegible] realiter [illegible] habent [illegible], [illegible] [illegible] indivisionem [illegible] [illegible] non sunt [illegible], quorum unum perficit et determinat [illegible], [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] formalitatem [illegible], [illegible] [illegible] distinctio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] principium [illegible], [illegible] [illegible] principium [illegible] [illegible] [illegible] [illegible] [illegible], ergo [illegible] [illegible] perficit [illegible] [illegible] [illegible] determinat [illegible] ad compositum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] praedicata [illegible] [illegible] independenter [illegible] [illegible], [illegible] [illegible] praedicata contradictoria [illegible] distinctionem realem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hominis [illegible] [illegible] [illegible] contradictoria [illegible] [illegible] [illegible] intellectus ergo etc. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hominis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] dictoria
[illegible]ictoria, [illegible] sali et mali homine competent [illegible] ...

Redeundo nunc ad huius [illegible], cuius [illegible] bonum [illegible] hominis e simile bruto in [illegible] qualitatibus, in quibus e simile et male [illegible] in iis qualitatibus, in quibus non e simile [illegible] parte mani; et similiter [illegible] in [illegible] parte [illegible] non e simile bruto in iis qualitatibus, in quibus non e simile [illegible] alterum majori parte; et [illegible] simile et [illegible] simile brutis in [illegible] qualitatibus sunt [illegible] qualitatibus [illegible] [illegible] est [illegible] cont [illegible] cum homine cum bruto convenit [illegible], convenit et [illegible] [illegible] omni [illegible] simile [illegible] qualitatibus [illegible] in sensationibus in [illegible] simile [illegible] non [illegible] in [illegible] [illegible] in [illegible] simile [illegible]; [illegible] et [illegible] homines [illegible] [illegible] qualitatibus, in [illegible] bruto simile est [illegible]; [illegible] ad [illegible] ut [illegible] in Dialectica, [illegible] [illegible] Alii [illegible] alia [illegible] [illegible], et [illegible] doctrina respondent argumento [illegible] in [illegible] homini et simile [illegible] similitudine [illegible] similitudine [illegible] neque [illegible] parte [illegible] simile similitudine [illegible] nego [illegible] [illegible] parte [illegible] simile [illegible] similitudine perfecta [illegible]

contradictoria de minore [illegible] similem similitudinem [illegible] ut [illegible] rationale [illegible] bruto, et non [illegible] similem similitudinem perfectam, ut rationale [illegible] sunt contradictoriae majoris et minoris. Duplex [illegible] similitudo, perfecta una, et imperfecta altera, [illegible] habetur, quando omnia attributa [illegible] in [illegible] [illegible] sicut ovo [illegible] simile [illegible] atque hanc perfectam similitudinem [illegible] [illegible] rationale [illegible] bruto altera [illegible] habetur, quando [illegible] conveniunt in quibusdam [illegible] [illegible] similitudinem habent [illegible] rationale [illegible] [illegible] rationale [illegible] bruto non [illegible] distinctionem [illegible] importare.

[illegible] [illegible] [illegible] ratio [illegible] hominem [illegible] [illegible] sentit, [illegible] pluribus [illegible] differentiis, [illegible] cujus homo [illegible] hominis [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] rationale [illegible] differentia, [illegible] cujus [illegible] distinguitur; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

et ceteris bonis, sic in genere ex aliis huiusmodi convenire dicuntur quae nulla realiter a se distinguuntur.

Objicies, Verbo cum Thomistis: in actu contritionis habentur duo attributa quibus nemine cogitante conveniunt duo attributa contradictoria; ergo in actu contritionis habentur duo attributa quae sunt virtute intrinsecam distinctione [illegible] in actu contritionis habetur amor Dei, et odium peccati; sed his attributis conveniunt independenter ab intellectu contradictoria; ergo etc. [illegible] minor: Tendere in Deum, et non tendere in Deum; tendere in peccatum et non tendere in peccatum sunt praedicata contradictoria. Sed haec conveniunt amori Dei, et odio peccati in actu contritionis; ergo etc. Minor probatur: amori Dei convenit tendere in Deum, et non convenit odio peccati; et odio peccati convenit tendere in peccatum, et non convenit amori Dei; quia si odium peccati tenderet in Deum denominaret Deum odibilem, et si amor Dei tenderet in peccatum, denominaret illud amabile [illegible] odium peccati tendens in peccatum denominat illud odiosum, et amor Dei tendens in Deum illum denominat amabilem; ergo etc.

Respondeo nego ant. cuius probationem concedo majorem nego minorem [illegible] distinguo majorem: tendere in Deum et non tendere in Deum, tendere in peccatum et non tendere illud eodem modo sunt praedicata contradictoria concedo majorem; tendere uno et non tendere eodem alio modo sunt praedicata contradictoria nego majorem et sub distinctione minore nego consequentiam. Ad minoris probationem nego antecedens [illegible] quia in actu contritionis tam amor Dei quam odium peccati tendit in Deum affective, et in peccatum aversive, et hinc [illegible] probationem: si odium peccati tenderet in Deum aversive denominaret illum [illegible] et si amor Dei in peccatum tenderet in [illegible] affective

denominaret illud amatum eodem modo ac odium peccati tenderet in
Deum affectu illud denominaret odio habitum, et amans Dei tenderet in peccatum ... denominaret ... proprie ... et adaequate ... tum amor Dei, tum odium peccati, quatenus sunt veluti duae partes metaphysicae ex quibus componitur contritionis actus eodem modo tendunt in Deum, et eodem modo tendunt in peccatum; in Deum utpote affectus, et in peccatum aversive; ... ut superius indicatum est, quia quod convenit uni ex his attributis metaphysicis omnibus convenit ... ... in scholis communiter ... quidquid dicitur de uno ex idem ... dicitur etiam de alio; et hinc colligitur locum non esse contradictionis idem tendere, et non tendere si in ... exposito ...

... Ita ... non potest pluribus ... et nomen ... plura ... ergo sicuti de iis, quia ... aequivalet, possunt praedicari contradictoria, ... aequivalet, ... sive ... distinctio media inter rem et ... ; ergo de

... ... aequivalet, continent signa distinctionis ... ... in ... ... in una, ... nec ... possunt

... Amor ... ... denominare ... nisi amati; ... nullo modo ... ... peccatum, quam illud non denominet amatum ... non ... ... cogniti; ergo ... amor ... denominare nisi amati

... ... sit ... amor sui objecti

non, et illi aliam denominationem tribuere nisi amati [illegible]; et sit
unius sui objecti amor et alterius odium non potest [illegible] suo actu
denominationem nisi amati, tribuere [illegible] et [illegible]; [illegible]
[illegible] et [illegible]. [illegible], quia cognitio [illegible]
simplex repraesentatio [illegible] aequivalet, [illegible]
diversis objectis tribuunt denominationes. Amor autem in actu [illegible]:
nis [illegible] actu [illegible] [illegible]
[illegible] in [illegible] contradictionis, invenitur amor, et odium [illegible].
[illegible] responsionem [illegible] denominationibus [illegible]
[illegible] aliis [illegible] [illegible] [illegible]
[illegible] primi [illegible], si [illegible]
[illegible] [illegible] [illegible]
[illegible] naturalia [illegible] naturalia [illegible]
[illegible] de genere ad genus. Secundo [illegible]
[illegible]
misericordiam parat, et non [illegible] justitiam, [illegible]
[illegible] objectum [illegible] et non amori, ut [illegible]
[illegible] amori et non [illegible]. [illegible] intelligit et [illegible] vult.
[illegible] vult, et non intelligit [illegible] vel consi-
[illegible] in [illegible] et [illegible]
[illegible] contradictionis [illegible] cognoscibilitas seu
[illegible] repraesentatio, [illegible]
[illegible] [illegible] negativum [illegible]
[illegible] [illegible] et [illegible]
de alio. Tertio in [illegible] non [illegible]
intrinseca ex materia, et forma, ex substantia et [illegible] et ex
[illegible], et [illegible] compositio datur in [illegible].

[illegible] in illis [illegible] dualitatem compositionem extrinsecam, quae per intellectum [illegible] hujus, quia compositio [illegible], sed distinctionem [illegible], quae [illegible] non est inter formalitates ejusdem [illegible] hactenus probatum fuit. [illegible] prolaqui illud cognitionis [illegible] ab objecto, ita intelligendum non est, ut [illegible] unaquaeque [illegible] oriantur solum ex diverso objecto materiali, [illegible] diverso [illegible] formali, [illegible] et objectum motivum [illegible] cognitionum causa [illegible] ponit.

Ex praefata doctrina consequitur nullam aliam distinctionem [illegible] [illegible] inter attributa divina [illegible] hac sint [illegible] sint [illegible] consequentia. Non enim datur distinctio realis, quia in divinis attributis nulla [illegible] in rerum, quia hujus [illegible] distinctione [illegible] ratione [illegible] sufficiente [illegible] [illegible] formalis ex [illegible] [illegible] [illegible]

[illegible] non [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible] entis [illegible] [illegible] [illegible] [illegible] cognoscantur et alia [illegible] [illegible] cognoscuntur [illegible] et [illegible] realis, et altera [illegible] [illegible] realis. [illegible]

[illegible] dicent in allato casu [illegible] [illegible] et [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] cognoscatur. [illegible] enim objectiva [illegible] [illegible] requisita [illegible] [illegible] in [illegible] multa [illegible] et repraesentet [illegible] in nullatenus repraesentent alia. Qui vero stant pro praecisione formali dicunt, in praecisio casu non tantum [illegible], sed etiam [illegible] [illegible] [illegible] [illegible] sunt [illegible] in [illegible], seu [illegible] et [illegible], ut [illegible] [illegible] affirmare [illegible] [illegible] [illegible] unde [illegible] praecisio formalis definitur cognitio [illegible] [illegible], qua [illegible] omnia, at singula attributa [illegible] [illegible] [illegible] ut intellectus [illegible] cognitionis [illegible] omnia affirmari [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cognitio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] praedicantis.

[illegible] [illegible] convenit, per quas provenial [illegible] [illegible] [illegible] [illegible] [illegible] intellectus enim noster indiget, ut cognoscat, [illegible] [illegible] [illegible] formaliter non [illegible] [illegible] dua omni [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ex diversis connotatis sunt [illegible] [illegible] [illegible] enim plures effectus ab eadem causa plura [illegible] [illegible] [illegible] [illegible] connotantur. [illegible]

[illegible] intellectu [illegible] cognoscitur [illegible]
[illegible] praedicatum illud et [illegible] effectu [illegible]
[illegible] et fundamentum
[illegible] causa [illegible] et [illegible]
[illegible] alteri effectui [illegible] Repub [illegible]
[illegible] habet unum objectum [illegible] aliud [illegible]
[illegible] cognitione [illegible]
[illegible] cognoscit alia [illegible]
[illegible] et alia [illegible]
[illegible] Angeli [illegible]
intellectivi.

[illegible] et [illegible]
[illegible] cognoscat [illegible]
[illegible] dum homo [illegible] saltem nonnulli [illegible]
[illegible] imagine [illegible]
[illegible] intentionale. [illegible] fantasmata, et [illegible]
[illegible] corporea [illegible]
[illegible] fantasmata [illegible]
[illegible]
[illegible]
[illegible]
[illegible] homines [illegible]
illius rationale [illegible] homine aliud et diversum
[illegible]
[illegible]
[illegible] cum illius [illegible] et inter [illegible]
[illegible] et [illegible]
[illegible] etiam [illegible]

debet esse tantummodo una, ut quidquid dicitur de una dicatur etiam de alia: repugnat itaque animal homini cognosci, et simul non cognosci, quum repugnet, non posse dici de una ex identificatis, quin dicatur de alia.

[illegible] quaedam de intentionali animalitate, et rationalitate hominis licet [illegible] sint communiter habere [illegible], ac [illegible] distinctionem intentionalem, seu objectivam, et hinc volunt animalitatem hominis cognosci, non cognita rationalitate ejus: quia intelligendo de quibuscumque attributis metaphysicis ejusdem individui rei quorum nulla sit [illegible] inter quos cognoscatur unum ex distinctis, quin alterum cognoscatur. Verum contra, non intelligitur quomodo debeat intentionale animalitatis hominis quod simul non sit de intentionali rationalitate ejus ob identitatem, quae intercedere supponitur inter duo attributa metaphysica.

Conclusio.

Non datur praecisio objectiva inter extrema realiter identificata.

Probatur primo. Si daretur praecisio objectiva inter extrema realiter identificata, animal posset cognosci in homine, quin cognosceretur illius rationale, seu cognosci ut animal hominis, quin cognosceretur illius rationale: ergo non datur praecisio objectiva. Consequentia patet ex ipsa notione praecisionis objectivae. Minor probatur: repugnat animal hominis simul cognosci, et non cognosci: ergo ut cognosci animal hominis, quin cognoscatur illius rationale. Antecedens [illegible] patet: idem cognosci et simul non cognosci, quia animal [illegible] eadem res, sed etiam animal hominis, et illius rationale sunt una eademque res, ergo similiter ut cognosci, et non cognosci; ita ut cognosci animal [illegible] quin cognoscatur

rationale aliis.

Confirmatur majori: si decisio objectiva dicit principia syllogismi expositorii; ergo inter extrema creata realiter identificata non est convenientia [illegible] dato ratione objectiva [illegible] concluderet hic syllogismus: hoc aliquid est cognitum, sed hoc aliquid est [illegible] ergo hoc [illegible] est cognitum; quamvis hic syllogismus [illegible] principiis [illegible] sit, quae sunt eadem uni tertio, sunt eadem inter se: quidquid vere enuntiatur de uno ex identificatis, enuntiatur vere etiam de alio; ergo [illegible] objectiva dicit principia syllog. expositorii

Respondetur Adversariis.

Respondetur primo: si qui videt Petrum a longe se moventem cognoscit aliquid Petri, et non cognoscit illius [illegible] ergo datur [illegible] objectiva inter extrema creata realiter identificata. [illegible] In casu quo quis videt Petrum a longe se moventem cognoscit [illegible] id, quod [illegible] affirmare se cognoscere, sed [illegible] affirmare [illegible] [illegible] et [illegible] affirmare [illegible] [illegible] ergo cognoscit aliquid tantum et [illegible] [illegible].

Respondeo [illegible] [illegible], ad hujus probationem omissa majori [illegible] minorem; [illegible] [illegible] affirmare tantum [illegible] [illegible] [illegible] affirmare [illegible] [illegible] cognitione generica [illegible], et [illegible] affirmare cognitione [illegible] [illegible] [illegible] [illegible] minorem; [illegible] [illegible] tantum affirmare cognitione generica [illegible], et [illegible] [illegible] [illegible] cognitione affirmare [illegible] [illegible] [illegible] [illegible] [illegible] duplex cognitio [illegible] affirmatio [illegible] duplex cognitio est generica scilicet, seu confusa, et [illegible], seu discretiva. Cognitio generica [illegible] [illegible] [illegible] [illegible] cognitio [illegible] [illegible] homine), seu [illegible] illius [illegible] [illegible] [illegible] communis illi, et [illegible] [illegible] [illegible], [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] objecti v.g. hominis [illegible]

comparando ad [illegible], nec quod discernitur a brutis, unde cognitio, qua dicitur objectum esse animal in genere, et illa, qua dicitur objectum esse reale, e differentiatis. Hac supponitur doctrina cognitio, qua objectum videtur esse aliquid determinate, intellectus videntis Petrum ex apprehensione generica, et confusam illius, quod videt esse aliquid, sed nec determinat, nec determinare, ut in affirmatione discretiva, quia [illegible] quia non aequalis claritatis cum affirmatione determinata, sicuti est cognitio determinans.

Instabis: in casu praedicto, quo quis videt Petrum a longe se moventem cognoscit prius animal, et nullo modo cognoscit rationale; ergo etc. Ille antecedens tantum cognoscitur in dato casu, quantum indicant ejus operationes, et accidentia, seu accidentia, haec e motus progressivus [illegible] indicat non [illegible]; ergo etc. Minor probatur: quia [illegible] diversificantur [illegible] in accidentiis, et operationibus; ergo motus progressivus correspondet soli animalitati; ergo illam solum indicat.

[illegible] ad hujus probationem concedo majorem. Ratio autem negandi est, quia animalitas, quam indicat motus progressivus, [illegible] cum rationalitate. Ac proinde, et hanc indicare debet non quidem sub cognitione discretiva rationalis, sed sub cognitione generica animalis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] plura [illegible] nomina [illegible] [illegible] [illegible] in [illegible], [illegible] et [illegible] seu intentionaliter diversificantur in [illegible] [illegible] [illegible]

de reali, seu a parte rei, et ... nego ant., et conseq.

Objicies secundo. Precisio admittenda non est praecisio objectiva, quia de eodem ... verificarentur praedicata contradictoria, sed ex hoc capite convincitur, praecisionem objectivam repugnare, quia verificarentur etiam admissa praecisione formali; ergo etc. Probatur [illegible] minor: nam ex ista formali praecisione sequitur, quod animal aliqua claritate cognoscatur, et reale nulla claritate cognoscatur, ... haec est praedicta contradictoria; ergo de eadem praecisione formali verificarentur praedicata contradictoria ... [illegible] parte: probatur itaque quoad secundam; de quo dubium esse posset. Illud nulla claritate cognoscitur, de quo nulla datur ratio, sed in praecisione formali nulla datur ratio de rationali; ergo etc. Probatur minor. Si de rationali aliqua dari posset ratio, dari posset ratio, rationale posset aliquo modo dicere aliquid, quod tamen non est, sed nec non fit; ergo etc.

Respondeo concessa majore ... negata minori, cognoscitur ... cujus probatione ... majorem quoad ... partem ... probationis ... majorem, et nego minorem, ... nego majorem. Falsum enim est, quod nulla claritate cognoscatur ratio; quin imo cognoscitur eadem claritate, qua cognoscitur animal, et sub eadem ... ratione, qua ... sicuti enim ... animal discernitur a non animali, ita quoque rationale ... a non animali ... animal ... et ... sub ... cognoscatur, ut ... a rationali ... cognoscitur una claritate ... nobis data erat.

Conicios. In casu : etsi eminus visi ita se habet realiter, ac si non est; sed si non est non cognosceretur, ergo de, eadem cognoscitur. Probatur Major. in hipotesi, quod Deus Petro vivente seu non superveniente substituat Petro leonem, nunc cognoscitur animal, et nullo modo rationale, ergo in praedicto casu ita se habet realiter, ac si non est.

Respondeo ad majorem ad hujus probationem distinguo ans. in hipotesi, quod Deus etc. hunc cognoscitur animal cognitione generica, nego ans. cognitione numerica nego ans, et consequentiam. Si Deus in praedicto casu pro Petro substitueret leonem persisteret eadem cum cognitio generatim sumpta, quatenus quoad formalem repraesentationem similis est, non est tamen eadem numerica, et individualis cognitio, quia mutato objecto mutantur species, atque his mutatis mutatur cognitio. vel possit etiam sic distingui illud ans. cognoscitur animal formaliter, seu attenta illius repraesentatione, cognoscitur animal terminative quatenus cognitio attingit idem quod nunc nego ans, et consequentiam.

Objicies Tertio. Qui cognoscit hominem esse animal rationale plus cognoscit, quam ille, qui cognoscit hominem esse animal; ergo qui cognoscit hominem esse animal praescindit objective. Consequentia liquet, quia si ille, qui cognoscit hominem esse animal non praescinderet objective, tunc cognosceret aeque, ac ille, qui cognoscit esse hominem esse animal rationale. Probatur ans. Si ille, qui cognoscit hominem esse animal rationale plus non cognosceret, quam ille, qui cognoscit hominem esse animal hoc qui cognoscit hominem esse animal non praescinderet; sed praescindit, ergo etc.

Video ergo ans. Qui cognoscit hominem esse animal rationale plus cognoscit formaliter, seu ex parte cognitionis, concedo ans.

plus cognoscat ex parte objecti nego ans. Ad hujus vero … distinguo majorem, si ille qui cognoscit et non praescindit objectiva, non praescindit formaliter nego majorem; et similiter distincta minore nego consequentiam. Qui cognoscit hominem … sed male non praescindit animal a rationali, nihilominus utrumque hoc totaliter formaliter percipit; qui vero percipit hominem ut animal, licet … cognoscat realiter, et ex parte objecti hominem animal a rationali praescindit, cum male confuse duntaxat cognoscat.

… solvens; … noto primo quod … variari intelligunt … ex voluntate et … v. g. quod in magnete cognosci possit vis attractiva, quae cognoscatur … polum, quod voluntas … in medicinam causam salutis, et non … quod oculus … colorem, et non … praescindendi … negativa est falsa in … , in quo sensu nos loquimur … cognoscibile et cognoscatur … ex … , … cognoscatur, amatur, … , et alius … praescindendo … intellectus tum ex parte objecti: ex parte intellectus, quia … licet possit … identitatem distinguere … hac distinguere realiter et objective, sive distinctione … ex parte objecti: ex parte vero objecti, quia … formalitates realiter identificatae sunt intrinsece … , et non sunt intrinsece distinctae, … implicat. … argumenta quae … fundantur in … intrinsece; hinc quod in principio … facile ex falsis distinctionibus … rejectione vero … [illegible]

Memoria 2da lectionis.

De [illegible], et [illegible],

quae hucusque [illegible].

[illegible] principium [illegible] identificari non è [illegible] [illegible], sed [illegible]
[illegible] vel impossibile: [illegible] limitatione è [illegible] [illegible] intel
[illegible] de [illegible] metaphysica, seu simplicitatis intellectu[illegible]
[illegible] identitate physica, seu compositione non è [illegible]
[illegible] limitationem. [illegible] metaphysica [illegible] simplicissima
[illegible] plura [illegible] non [illegible] in illo intellectum [illegible]
[illegible] modo plura [illegible] identitas [illegible]
[illegible] compositionis [illegible], quae plura [illegible]
[illegible] nomine [illegible] et [illegible]
[illegible] axioma [illegible] prima, [illegible]
vera ex [illegible] identitas meta[illegible] est [illegible]
[illegible] mutare posset [illegible],
[illegible] impossibile sit [illegible] a se ipso [illegible],
[illegible], [illegible] impossibile [illegible]
[illegible] identitatem metaphysicam non [illegible]
[illegible] necessaria, et immutabile. [illegible]
[illegible] identificari [illegible] simul et [illegible]
[illegible] et corpus identificari [illegible]
[illegible] amplius [illegible]
non [illegible] et [illegible]
[illegible]
[illegible] identitate [illegible]
et [illegible]
[illegible]
[illegible] distingui, et [illegible] distincta [illegible]

n

[illegible] sermo est de identitate metaphysica [illegible] contingentiam [illegible] ne [illegible]; si vero sermo est de identitate compositionis [illegible] et circumscriptionis, seu [illegible] pt. quam [illegible] a corpore separantur in [illegible] resurrectionis [illegible] ad constituendum compositum humanum.

[illegible] principium [illegible] realiter separantur realiter distinguuntur citra ullam limitationem, et universaliter [illegible]. Nec [illegible] habetur [illegible], ubi [illegible] multiplex [illegible], [illegible] extra [illegible] separabo [illegible] [illegible] distinctio [illegible] realiter distinguuntur [illegible] principium [illegible] universalis, quae realiter distinguuntur realiter separantur, hinc non est universalis [illegible]. [illegible] imo in [illegible] divinis, quae realiter [illegible] distinguuntur [illegible] [illegible] separantur. [illegible] in fundamentalibus [illegible] metaphysice realiter distincta [illegible] separantur [illegible] fundamentaliter [illegible] inseparabilia. Ex realia itaque [illegible] separatione [illegible] realis [illegible] et conversa ex reali [illegible] [illegible].

Tertium argumentum [illegible] identitatem [illegible] [illegible] [illegible] distinguuntur [illegible] identitate, et [illegible] [illegible] fundamentum [illegible] [illegible] [illegible] distinctione realis [illegible].

[illegible] sequitur [illegible] nullus [illegible] hominem

inter et aal mutua non erit; et si pariter mutua non erit distinctio inter aal et rationale [illegible] a parte rei secunda ratione, quia semper, ut cognitio unius sit talis expressio ut ei unius possit affirmari identitas cum illo extremo, quin necessario cognitio alterius extremi sit talis, et talis ut ei illius possit mutuo affirmari identitas: sic a formalitate cognita animal et [illegible] aal formaliter cognita non [illegible]; quamvis ex vi praecise hujus cognitionis non possit intellectus terminando cognitionem dicere homo est aal; e contra vero ex praecise hujus cognitionis aal nequeat in hoc judicio prorumpere: aal est homo; ergo identitas et distinctio formalis est mutua; deinde necessario non est, ut si unum identificetur in re cum alio, hoc aliud formaliter identificetur cum illo secundum distinctionem formalem.

[illegible] quae sunt eadem uni tertio sunt eadem inter se, sicut et alterum quae repugnant uni tertio repugnant inter se, universaliter spectatum est falsum, constat in divinis, ubi tres personae sunt idem cum natura divina, quae sunt unus Deus, et tamen non sunt [illegible] inter se, quia non sunt unica persona, talis [illegible] intellectu [illegible] identitate formali, et ex supra dictis colligitur. Falsum [illegible], ubi [illegible] distinctionem physicam partialem, ut habet in homine corpus et animam, et [illegible] sunt idem cum homine, et tamen non sunt idem inter se [illegible] realiter [illegible] formali ex natura rei et [illegible] versa. [illegible] sit verum hoc [illegible] debet esse [illegible] aliud [illegible] identificari [illegible] habent [illegible] distinctionem [illegible] ex natura rei, sed virtualem [illegible]; ergo [illegible] illa [illegible] [illegible] [illegible] cum tertio [illegible]

Distinctio formalis ex natura rei et virtualis intrinseca, identitati [illegible] rei seu in [illegible] sensu, quae sunt eadem univ[illegible] identitate [illegible] inadaequata, et [illegible] inter [illegible] hinc [illegible] realis [illegible] excludendo identitatem formalem, [illegible] intellectum, [illegible] dicatur [illegible] inadaequata [illegible] excludendo distinctionem physicam [illegible] tertio [illegible] quae vero [illegible] realis [illegible] distinctionem Scotistica et Thomistica [illegible] nec aliud quod [illegible] etc.

Tantum principium impossibile est idem esse, et non esse. [illegible] veritate [illegible] identitate inadaequata [illegible] distinctionem [illegible], vel formaliter ex natura rei, [illegible] inter hominem et iam [illegible] immortalis et anima mortalis dici [illegible]. De anima pariter [illegible] sit [illegible] spiritus, et de homine hoc dici [illegible]; cujus [illegible] nullo melior [illegible] [illegible] quia haec identitas [illegible] hominem, et animam intercedit [illegible] inadaequata [illegible] quam realis, et realis [illegible] et [illegible] formaliter ex natura rei [illegible] identitatem realem formalitate [illegible] concedunt, et altera [illegible] negant. Nec dicunt Scotistae, dicunt [illegible] Thomistae [illegible] majori [illegible] possit [illegible]

quam sit [illegible] contradictoria.

Lectio Tertia.

De natura Universalium.

De quinque universalibus secundum quantum par erat in logica verba-
bimus, modo vero de natura universalium breviter aliquid dicere non o-
mittemus. Universale si illius Etymologiam spectemus dicitur unum versus
multa, sive unum aliquibus commune. Res autem pluribus communis
quinque modis est, scilicet in causando, in repraesentando, in significan-
do, in essendo, et in praedicando. Universale in causando est causa
multa producere valens, ut Deus. Universale in repraesentando est re-
praesentatio quaedam, quae est pluribus communis, ut idea hominis. Uni-
versale in significando est vox aliqua, quae plura significare po-
test, sicut homini conveniunt; sic terminus communis dicitur universale in signi-
ficando quia significare potest [illegible] et sub latina[illegible]. Quae ha-
bent universalia non nisi [illegible] universalia dici possunt,
quum non sint nisi una singularis res, una singularis imago,
una singularis vox. Universale in essendo [illegible]
alias universale metaphysicum, ex suo terminus [illegible]
dicitur universale in praedicando quod respicit [illegible]
[illegible], vel ut praedicabile de illis [illegible]
identificatum cum illis, et in iisdem multiplicabile.

Universale metaphysicum definitur unum in [illegible]
multis; et universale logicum seu in praedicando [illegible]
aptum praedicari de multis [illegible] universale metaphysicum [illegible]
plerumque [illegible] unum [illegible] multos [illegible]
contrahitur [illegible] multiplicabile [illegible]
facultas intelligendi [illegible] ipsa
[illegible] unitatem [illegible]

[illegible] imperfecta, per nomen; et hic nonnemo vidat sola univocam [illegible] parte simpliciter universalem. Unitas, quae divisioni sicut identitas distinctioni opponitur, est multiplex, et abstrahendo, quin unum veli unum, et non ens, eodem modo [illegible] multipliciter considerari potest. Alia est unitas simplicitatis, quae excludit partes, et omnem compositionem; sic unum esse dicitur Deus, Angelus, et anima a corpore separata. Alia dicitur unitas compositionis, seu unionis, et haec [illegible] composita includit partes, quae sicut inter se unitae reddunt unum compositum: sic homo dicitur unus, quia componitur ex materia, et anima rationali; tertia est unitas aggregationis, dicta etiam per accidens, quae non habet partes [illegible] unitas, sed solam [illegible] [illegible] aggregati, cujusmodi est unus exercitus [illegible]. [illegible] est unitas similitudinis, per quam aliqua ita inter se conveniunt ut [illegible] dicantur unum. Quinta denique est solitudinis, per quam [illegible] aliquid ita est unum, ut non habeat socium in ea ratione, in qua est solum.

[illegible] [illegible] dicere et [illegible] versa [illegible] in opinione nominalium; nihil enim est a parte rei in multis nisi sit universale [illegible] [illegible] [illegible] non significat nisi [illegible] aliqua natura [illegible] in multis, [illegible] in multis [illegible] identitatem significant, quod [illegible] in multis [illegible] identitatem importat [illegible] [illegible] in ea ratione, in qua habetur unitas [illegible] [illegible] multis [illegible] plurimis multitudinibus [illegible] non multiplicatur in singulis multitudinibus, nec una [illegible] [illegible] universale [illegible] non multi

plicatur in ea ratione, in qua est unum, taliter in ratione [illegible] diversa.

Contra praefatam definitionem fit quartum opponere dicendo de facto universale involvit contradictionem; ergo non subsistit. Probatur antecedens: de ipso universali involvit unum, et non unum; ergo etc. Antecedens liquet ex eo, quod universale involvit unum, et multa; sed multa sunt non unum; ergo involvit unum, et non unum; adeoque contradictoria. Huic argumento respondetur uno verbo negando antecedens, ad cuius probationem distinguitur antecedens: de ipso universali involvit unum, et non unum sub diverso respectu, et ratione; involvit unum et non unum sub eadem ratione, negatur antecedens, et consequentia. De ipso itaque universali involvitur quidem unum, et non unum, sed sub diverso respectu. Dicitur universale esse unum unitate formali, qua solum unum esse habet ab intellectu; dicitur autem non esse unum, sive multa intrinseca, ita a parte rei, unde nullatenus contradictionem involvit.

Paragraphus Secundus.

Utrum detur a parte rei natura universalis.

Cum universale sit unum aptitudine esse in multis, et illud fit absque ulla mente cogitante, et a parte rei dari videtur, quaeritur [communem] cuius est ut sit a parte rei unum, aptum inesse multis ac praedicari de multis. In hac controversia variae sunt sententiae, quarum prima est Platonis asserentis, ut refert Aristoteles, dari extra mentem universalia a rebus sensibilibus separata ab individuis, quae nemine cogitante existunt ac sint aeterna, immortalia, individua, extra locum, et tempus, aliisque circumstantiis individuantibus, et has naturas vocavit Ideas, seu exemplaria, quorum ad [illegible] particularia fuerunt singularia. Verum haec sententia quae ab Aristotele dicitur Platonis, dicunt, sicut Plato alicubi docuit ita non censuit subsistere, sed; quia huiusmodi ideae contradicunt Theologiae, et [illegible]

finita; quicquid enim est ab aeterno vel Deus est, vel nihil, sed juxta hanc sententiam, cognitione illa [illegible], hujusmodi ideae essent [illegible]; ergo nihil, [illegible].

Secunda sententia est Scotistarum qui defendunt dari naturam, [illegible] et nomine [illegible] naturas communes, seu universales a parte rei omnino constitutas, [illegible] naturam humanam [illegible] a parte rei [illegible] et veram multiplicitatem de universale proprie dicta requisitam. Sed [illegible] quod sententia [illegible], quippe deficit in supposito et principio, fundatur enim in distinctione formali ex natura rei quam in praecedenti sectione rejecimus: deinde admisso hoc universali, plura absurda consequentur. Sequeretur primo unam eandemque naturam esse beatam in Christo et damnatam in Juda; secundo [illegible] naturae Petri annihilari deberet etiam natura Pauli; cum enim natura [illegible] formaliter ex natura rei [illegible] nomine [illegible] est eadem numero Pauli [illegible] et quoniam haec natura [illegible] si Petrus [illegible] falsum esse [illegible] impossibilitate, quod ea [illegible] nomine [illegible] sunt [illegible], nomine [illegible] [illegible] identitate.

Tertia sententia est Fonsecae, qui [illegible] metaphysicorum [illegible] quarto duplicem statum in natura considerat, [illegible] ante omnem intellectus operationem: prior status est ille, in quo natura est a parte rei [illegible] singularitate [illegible] contrahitur, in quo statu eadem [illegible] natura [illegible] et [illegible], ut ab hac vel ab illa singularitate. Posterior status [illegible] illa [illegible] natura [illegible] contracta ad singularitatem, [illegible] doctrina intervenit [illegible] universalis, quia natura, quae est [illegible] singularitate [illegible] et [illegible] omnia individua, quae [illegible] habent unitatem [illegible]

et universale tale in re, quatenus habet aptitudinem reperiendi in multis, ei quae habet omnia requisita universalis formaliter talis. In vero actuali statu asserit naturam esse singularem. Sed contra est; haec sententia vel supponit dari aliquam distinctionem realem inter naturam et singularitatem, vel non; si primum, innititur falso supposito, quia falsum est dari distinctionem realem seclusa quolibet intellectus operatione inter naturam et singularitatem; si vero [illegible] natura utpote identificata cum singularitate nullo modo fit indifferens, sicque sit universalis; ergo quomodocunque exponatur haec sententia, subsistere nequit.

[illegible] sententia illorum, qui dicunt dari a parte rei independenter ab intellectu unitatem similitudinis, et hanc sufficientem esse ad rationem universalis [illegible] universalem similitudinem a parte rei, unde sit stricte universale. Hae sunt communes sententiae de universalibus, quas hic referre placuit, ut facilius intelligatis suo majori fundamento, quam defendimus [illegible].

Conclusio.

Datur a parte rei universale fundamentaliter, non vero formaliter tale.

Duas partes habet conclusio, quarum prima colligitur ex sententiis, quas rejecimus, et ex eo etiam quod, quod existit a parte rei, est singulare, seu omnino determinatum. [illegible] autem omnino determinatum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] universale formaliter [illegible] stat in eo [illegible] [illegible] [illegible] a parte rei multiplex [illegible] [illegible] [illegible] fundamentaliter [illegible] et

[illegible] nihil [illegible] quia humana [illegible] multiplex, [illegible]
[illegible] parte [illegible] illa [illegible]
ergo datur a parte rei universale [illegible]. Major
patet. [illegible] minor [illegible] est, [illegible]
[illegible]
[illegible] facile ergo intelligitur quomodo plura individua
sint inter se [illegible] intellectu
[illegible] sicut illa [illegible]
et [illegible] mundo [illegible]
[illegible] illis unitatem universalem [illegible]
sequenti Paragrapho.

[illegible]

[illegible] homo participat [illegible]
[illegible] ergo [illegible] etiam homo [illegible]
[illegible] sed hic homo est [illegible] universalis
[illegible]
[illegible] ergo [illegible]
ergo [illegible] alius [illegible] homo participat [illegible]
[illegible]
[illegible]
[illegible] ergo [illegible]
[illegible] sententia [illegible] sunt aeterna immutabilia
[illegible] ergo non [illegible] etc. Confirmat.
[illegible] universalium; ergo [illegible]
[illegible]
[illegible] communem
[illegible]
[illegible]
[illegible]

[illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] existit [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] hoc alio [illegible] existit [illegible] [illegible] [illegible]
in reale. et hinc patet [illegible] [illegible] in scholis [illegible]
[illegible] [illegible] per participationem [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

Argumenta [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] probatione [illegible] [illegible] [illegible]
[illegible] [illegible] logica. [illegible] [illegible] [illegible]
et [illegible] [illegible] distinctione [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] universalibus [illegible] hoc [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] omnia singularia conveniunt
[illegible] [illegible] [illegible] universalis [illegible] [illegible]
[illegible] patet.

[illegible] [illegible] [illegible] sententia [illegible] [illegible]
[illegible] [illegible] [illegible] universale [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] patet, [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] humana [illegible] in [illegible] non [illegible] humana [illegible]
[illegible] humana [illegible]
[illegible] Pauli [illegible]

[illegible], permissa majore distinguendo [illegible]; sed [illegible] [illegible] specifica fundamentalis [illegible] nego min., et conseq. [illegible] minori probatione distinguo consequens; ergo sunt [illegible] unitate qua [illegible] formali nego [illegible], et eodem modo respondetur alteri conseque. [illegible] fundamentalis, et formalis [illegible] fundamentali e [illegible] convenientia [illegible] intervenit [illegible] intellectus, et [illegible] intellectu [illegible] considerandi [illegible] [illegible] vero formali e [illegible] [illegible] sit [illegible] videlicet adaequate in [illegible] et [illegible] formali [illegible] intellectus [illegible] [illegible] nego min. [illegible] non est identificata cum [illegible] [illegible] humana igitur, quae a [illegible] formali [illegible]. Hic diligenter notabis [illegible] et [illegible] Petri, et Pauli [illegible] humana [illegible]

[illegible] solvendas [illegible]

[illegible] non [illegible] cum habere omnes [illegible] entia ex eo quod eamdem habeant rationem. Petrus [illegible] et Paulus eamdem habent definitionem, et hi eamdem non [illegible] Unde [illegible] illa sint eadem, [illegible] habent [illegible] eadem convenientia [illegible] litate extrinseca et [illegible] vero [illegible] intrinseca [illegible] [illegible] autem [illegible] non [illegible] ut [illegible] unde natura Petri [illegible] a natura Pauli quomodo distinguuntur singularitates

[illegible] sententia [illegible] in statu possibilitatis [illegible] ac [illegible] illa [illegible] in [illegible] possibilitatis [illegible] voluntas major. [illegible] [illegible] identitatem cum hominibus, [illegible] homines [illegible] [illegible] voluerit [illegible] et [illegible] infirmatur. [illegible] in statu possibilitatis [illegible] [illegible] et Paulo [illegible] possibilitatis natura [illegible] [illegible] creaturae hominis [illegible] [illegible] quae paulum [illegible]

[illegible] [illegible] [illegible] gratias [illegible] [illegible] intelligi et [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] non intelligitur [illegible] in statu [illegible]

litate ex implicante identitate cum [illegible] a priori. Hic confirma cum respondeo [illegible] anno; [illegible] huius [illegible] distinguo anno [illegible] homines [illegible] [illegible] et tandem hoc [illegible] ut potentiam [illegible] aut [illegible] [illegible] [illegible] anno [illegible] [illegible] hoc efficere [illegible] determinato [illegible] [illegible] anno. Hic huius implicata [illegible] distinguo, [illegible] humana potentia [illegible] per intellectum [illegible] [illegible] [illegible], [illegible] humana [illegible] determinata. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] termini expositione non indigent.

[illegible] pro [illegible] sententia [illegible] haben[illegible] universale [illegible] [illegible] [illegible] unitas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] anno [illegible] [illegible] [illegible] [illegible] unit [illegible] unitas, [illegible] [illegible] [illegible] [illegible] multiplicatio [illegible] unitas, [illegible] [illegible] excludit unitas [illegible] [illegible] quia [illegible] [illegible] [illegible] unitas, [illegible] [illegible] confirmatione [illegible]. [illegible] unitas [illegible] universalis [illegible] [illegible] unitas [illegible] [illegible] [illegible] [illegible].

[illegible] respondeo [illegible] anno [illegible] [illegible] [illegible] [illegible] primo loco [illegible] [illegible] [illegible] unitate non exclu[illegible] pluralitate [illegible] [illegible] unitas [illegible] [illegible] excludit [illegible] [illegible] expresse includit, [illegible] unitas [illegible] [illegible] expresse [illegible]. [illegible] unitas [illegible] [illegible] ita una, ut sit tota in omnibus [illegible] [illegible] [illegible]

unitas, contra vero unitas intentionalis est in [illegible] are.

licet ad universale sufficiat unitas formalis, [illegible] et ex [illegible]

similitudinis [illegible] provenire, unitate similitudinis [illegible]

ea impropria unitate, non [illegible] necessario supponatur [illegible]

in sequenti paragrapho sufficit ad constitutionem universalis

[illegible] procedendo ex distinctione illa

unitas sufficit ad universale fundamentaliter tale [illegible]

[illegible] illa unitas [illegible] universale formaliter

tale, quae [illegible] ergo [illegible] et [illegible]

[illegible] eodem modo [illegible] distinctioni [illegible]

[illegible] solutio conclusionis [illegible] a parte rei

universale fundamentaliter non formaliter tale [illegible]

[illegible] argumentum [illegible]

[illegible] evidentia [illegible] [illegible]

ab intellectu dari non [illegible] formaliter [illegible]

[illegible] dari [illegible] a parte rei universale formaliter [illegible]

aut dari [illegible] et [illegible]

[illegible] in eadem natura [illegible]

[illegible] et formaliter, et simul multis

[illegible] realis ejusdem [illegible] in eadem natura [illegible] unitas

formalis necessario [illegible] in [illegible]

[illegible] unitas, ergo a parte rei datur [illegible]

[illegible] formaliter [illegible]

[illegible]

[illegible] intellectu [illegible]

[illegible] praecedenti quaestione [illegible] dari [illegible]

[illegible] formaliter [illegible] a parte rei, [illegible] intellectu

[illegible]

intellectum et [illegible] [illegible] mentis operatione [illegible] [illegible] ut universale ut [illegible] [illegible] dari [illegible]. [illegible] [illegible] [illegible] universale [illegible] [illegible] [illegible] intellectu, et multiplicitate [illegible] universalis constitutivam [illegible] a parte rei [illegible] [illegible] [illegible] [illegible] illius unitas habetur [illegible] intellectu formaliter praescindentem [illegible] differentiis [illegible] per cognitionem intellectus [illegible] praescindente. [illegible] [illegible] [illegible] [illegible] [illegible].

Primo. intellectus [illegible] [illegible] [illegible] [illegible] [illegible] distinguendi [illegible] ratione [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] identificandi [illegible] universaliter [illegible] [illegible] [illegible] [illegible] praecisiva quae negativa in scholis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intellectui fundamentum [illegible] [illegible] [illegible] ita [illegible] [illegible] [illegible] [illegible] intellectui fundamentum unitatis praecisivae seu negativae:

[illegible] universale formaliter tale non [illegible] per cognitionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cognitione [illegible] [illegible] [illegible] singularia aut [illegible] universale [illegible] [illegible] cognitione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hac excludit [illegible]

multiplicatione sui, nec cognitione, quae nemo exprimit
multiplicationem, neque positivam unitatem: e.g. per hanc cogni-
tionem homo qua repraesentant rationem humanam negative, seu non
ut unam quamvis attingat multitudinem.

Ut autem intelligatis rationem cognitionis confusae, quae non
est realiter multiplex, sicut una per intellectum, finge vos vidisse
Petrum, et Paulum et perfecte similes, deinde finge unam
imaginem, sive per eam imaginem repraesentantem confuse Petrum
ipsum ac Paulum ita [illegible], ut in tali imagine non appareat utrum
objectum ab illa repraesentatum sit unum, an multiplex. Hinc
in tali imagine videretis utrumque, ita tamen, ut Petrum a Paulo
discernere possitis, nec cognoscere utrum ea imago repraesen-
tet [illegible] an unum. Non dissimili modo contingit si intellectus
habet cognitionem expressam e.g. per hanc vocem homo;
si enim hujus cognitionis habebit intellectus vim repraesentandi omnia indi-
vidua naturae humanae, ita tamen ut per hanc cognitionem nequeat determinari neque ad
affirmandum, neque ad negandum plura esse quae repraesentantur et
multo minus ad discernendum unum ab alio ex illis, quae ipsa repre-
sentantur.

Tertio dicetur cognitionem negativam duplici modo esse in
quod [illegible] esse realiter materialiter [illegible], habere [illegible]
formale [illegible] esse universale [illegible]
[illegible] objectum [illegible] cognitio [illegible]
[illegible] rationem ab ejus multiplicitate, sic [illegible] cognitionem
[illegible] homo [illegible] communem [illegible] formale
[illegible] formaliter repraesentat [illegible]
[illegible] [illegible] ab ejus singularitatibus [illegible], sic
[illegible] formale [illegible] cognitionis homo [illegible]

humana in individua, quia non apparet in objecto formali divinum posita in actu [illegible] [illegible] possunt

Conclusio

Universale formaliter fit per cognitionem formaliter praescindentem naturam a suis differentiis

[illegible] [illegible] universale formaliter tale est natura una, non nata multis per identitatem cum reali sui multiplicitate; sed hoc [illegible] universale, quod fit per cognitionem formaliter praescindentem naturam a suis differentiis, ergo universale formaliter tale fit per cognitionem. Major patet ex ipsa universalis metaphysici definitione. Probatur minor. Per cognitionem formaliter praescindentem naturam a suis differentiis natura v.g. humana fit una aptitudine multis per identitatem cum reali sui multiplicitate; ergo praedicatum universale fit per cognitionem [illegible] [illegible] [illegible] [illegible], quia scilicet per talem cognitionem natura fit formaliter una. [illegible] [illegible] praecisa, fit una, si intellectus [illegible] cujus cognitionis [illegible] homo non cognoscit naturam multiplicatam, sed [illegible] [illegible] intellectus per talem cognitionem [illegible] [illegible] [illegible] [illegible] ergo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cognitione formaliter [illegible] [illegible] [illegible] [illegible] [illegible] inde multis per identitatem. Per cognitionem formaliter praescindentem [illegible] homo naturam humanam nil aliud [illegible], [illegible] [illegible] [illegible], et per attributa contradictoria [illegible] [illegible] [illegible] et attributa [illegible] [illegible] [illegible] [illegible] aptam [illegible] multis per identitatem, [illegible] multis realiter [illegible]; ergo per cognitionem formaliter praescindentem naturam humanam natura fit aptitudine multiplicabilitate. Confirmatur: Natura humana per cognitionem praescindentem homo, [illegible] [illegible] [illegible], et non intrinseca; ergo realiter et intrinsece [illegible] multiplicatur; sed [illegible] per

... cognitioni ... multi ... actu seu potentia valeat argumentum; ergo etc. Hinc colligitur universale esse concretum logicum, cujus subjectum est natura realiter multiplex, et forma denominans ... cognitio formalis praescindens naturam a suis differentiis.

Solvuntur objectiones

Objicies primo. Per cognitionem formaliter praescindentem natura non ita redditur una, ut tota ... intellectum est unum, sit in pluribus per identitatem; ergo per cognitionem formaliter praescindentem non constituitur universale ... multis per identitatem ... Probatur antecedens. Per cognitionem formaliter praescindentem redduntur ... sunt omnia individua; sed haec nequeunt esse in pluribus per identitatem; ergo etc. Confirmatur primo. Nihil est in uno individuo, quod realiter sit in alio; ergo per cognitionem formaliter praescindentem ... ita, ut tota ... formaliter unum sit in uno et alio individuo. Confirmatur ... in hypothesi ... cognitione ... formaliter ... sicut ... in intellectu ... plura ... erant; ergo licet plura non apparent et plura intellectu ... plura ... confuse cognoscuntur, non ... in intellectu.

Respondeo negando ... Per cognitionem ... natura non ... una, ut tota ... quod per intellectionem ... in pluribus per identitatem ... antecedens ... quod est praecisive seu intentionaliter nego ... identitate nego ... antecedens ...

id est, per cognitionem [illegible] praescindentem [illegible] unum [illegible] omnia individua [illegible] sive intensive spectata [illegible] realiter, et extensive [illegible], et [illegible] [illegible] [illegible] praescinditur [illegible] humanitas [illegible] [illegible] non aperiat illius singularitatem [illegible] [illegible] [illegible] [illegible] adaequate [illegible] id quod [illegible] [illegible] plurium [illegible], tamen [illegible] singulis per [illegible] [illegible] a [illegible] alia [illegible] respondendi [illegible] [illegible] hoc argumentum [illegible] [illegible] [illegible] universale [illegible] per cognitionem [illegible] praescindentem.

[illegible] confirmatione [illegible] ante [illegible] [illegible] formaliter [illegible] non [illegible] una sit [illegible] quod [illegible] realiter [illegible] in uno ac alio [illegible] hoc unum dicit realiter [illegible] quod hoc unum [illegible] [illegible] neque [illegible]. Nam [illegible] acceptio [illegible] una realiter dicit omnia individua [illegible] intentionaliter praescindit ab individuis [illegible] [illegible] in uno, [illegible] in alio individuo. Ad [illegible] confirmatione [illegible] ante neque [illegible] autem [illegible] quia [illegible] realis non [illegible] [illegible] ab ipsa [illegible], quae [illegible] nemine cogitante [illegible] [illegible] non esset [illegible] [illegible] formaliter unum dici [illegible] [illegible] [illegible] intentionali [illegible] [illegible] intellectus. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ita patet [illegible] [illegible] [illegible] [illegible] non consistit [illegible] [illegible] [illegible] [illegible]

in dualibus entitatibus realibus [illegible] unita [illegible] non consistit in sola apparentia [illegible] sic etiam unitas realis non consistit in reali apparentia [illegible] per modum [illegible] vero unitas intentionalis.

Obijcies aliam [illegible] per cognitionem formaliter [illegible] cognoscimus pluralitatem [illegible] cognoscimus [illegible]. [illegible] cognitio nostra non [illegible] una, adeoque non fit universalis [illegible] intellectus non [illegible] unitas, [illegible] formalis [illegible] differentiis; ergo per cognitionem formaliter praecisivam [illegible] unitas [illegible] universalis [illegible] illa [illegible] constituit universale formaliter [illegible] aptam inesse multis, per cognitionem formalem [illegible] non est apta inesse multis [illegible] per cognitionem [illegible] non inest multis; ergo [illegible] est apta inesse multis, [illegible] per illam non [illegible] universalis. [illegible] non mutat realiter [illegible] ergo [illegible] ante cognitionem inest multis [illegible] et non [illegible] praecisionem. [illegible] universale formaliter [illegible] aptitudo realis [illegible] per cognitionem [illegible] universale formaliter [illegible] multis [illegible] realis [illegible] aptitudo [illegible] in aliquibus [illegible] praedicatum [illegible] cognitionem formalem [illegible] intrinsecum [illegible] praedicta cognitione [illegible] haberi possit.

[illegible] Deo [illegible]

Cum enim a nobis ipsa entia cognoscuntur tum in hujus cognitionis intellectus determinari nati ad apprehensionem sub ratione plura ea, quae sibi repraesentantur plurificata [illegible]. Hic licet cognoscat [illegible] [illegible] formaliter [illegible] sed similes qualificatione, sive quae similes sunt, attamen eas non cognoscimus [illegible] ac aptas sive ut similes sunt; quare opus est ut pluralitatem [illegible] cognoscerimus. Hinc enim distinctio cognitionis intellectus [illegible] [illegible] [illegible] quando [illegible] prout similes sunt [illegible] in [illegible] non solum [illegible] pluralitatem [illegible] [illegible] [illegible].

Ad Secundum distinguo antecedens. Intellectus non [illegible] pariter unitas signata, dum formaliter [illegible] enim a nobis [illegible] [illegible] [illegible], intellectus non apparet unitas exercita nomine et [illegible], [illegible] [illegible] [illegible] unitatem ea [illegible] [illegible] exercita, non vero signata, [illegible] [illegible] intelligentia [illegible] [illegible] intellectus [illegible] [illegible] [illegible] [illegible] unitatem in [illegible] [illegible] [illegible] conspicimus v. g. Petrum [illegible] apparet unitas signata [illegible] obiecti [illegible] [illegible] et [illegible] [illegible] [illegible] intellectus [illegible] [illegible] [illegible] [illegible] [illegible] in multiplex [illegible] [illegible] [illegible] unitate et multitudine [illegible] [illegible] [illegible] exercita, quique licet cognoscat [illegible] illa tamen plura inter se [illegible] [illegible] [illegible] unum, [illegible] [illegible] [illegible] [illegible] exercita.

Ad Tertium respondeo [illegible] [illegible] [illegible] naturam [illegible] [illegible] multi ex rationibus in fundamento

a lato; quod si natura, ante praedicti cognitionem inest multis, adeoq;
sit apta inesse multis hac est multiplicata, non vero ut ea ad alterum
natura sit una et simul apta inesse multis requiritur cognitio, formaliter
praescindens.

Ad quartum nego antecedens; ad consequentiam; ergo si natura ante cognitionem inest multis multiplicata, non habet per se ipsam et propter cognitionem concedo consequentiam; si non sit una inest multis nego consequentiam. Ad quartum distinguo majorem; universale formaliter tale requirit aptitudinem realem tanquam ab intra denominantem concedo; tanquam formam denominantem nego majorem et consequentiam; minorem nego; ad majoris probationem eadem recurrit responsio et distinctio. Aptitudo seu multiplicitas realis non est forma denominans universale formaliter tale, sed est praecise subjectum, quod denominatur. Hoc siquidem realis multiplicitas quae consistit in pluribus naturis similibus, praebet tantum intellectui fundamentum, ut possit concipere naturam sub unitate aptitudinis ad inesse multis, neque illam denominare unam aptam inesse multis; unde aptitudo haec realis non est aptitudo universalis, quae scilicet dicat aptitudinem unius ad existendum in multis, ex identitate, quae tamen a parte rei haberi nequit ut patet ex dictis.

Ad tertium et ultimum argumentum respondeo aptitudinem naturae multiplicatae praedicati positivo intrinsecam; non vero aptitudinem unius naturae ad hujusmodi praedicatur: maxime est, nec requiritur formaliter praecisio rationis quoad aptitudo naturae multiplicatae, cum hoc sit praedicatum ipsi naturae intrinsecum habet ante praedicati cognitionem aptitudinem naturae unius.

Jam postremo loco hoc unicum argumentum. Contra

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formaliter praescindens, si redderet rem universalem, esset cognitio fingens, et erronea: sed talis cognitio dumtaxat [illegible] fundamentum nullum sit mentalium; ergo etc. Major probatur. Cognitio formaliter praescindens repraesentans objectum aliter [illegible] ipsum praesentaret rem realiter [illegible] ut [illegible] ergo est cognitio fingens, et erronea.

[illegible] cujus probatione [illegible] intercedunt cognitionis formaliter praescindentis [illegible] objectum praecise aliter, ac in se est; positive, aut negative repraesentans, et [illegible] positive repraesentare objectum aliter, ac in se est, tribuere objecto quod illi non convenit, ut si substantiae generali [illegible] negative repraesentare objectum aliter ac in se, est illi negare, quod revera convenit, ut si substantiae corporeae [illegible] negaret. Cognitio autem formaliter praescindens eam a suis differentiis [illegible]

[illegible]

[illegible]

[illegible] illi denegat, sed [illegible]

[illegible] repraesentet [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] universale; [illegible]

valeat cognitio objectiva singularis [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] dixit in [illegible] [illegible] in ossibus [illegible] [illegible] [illegible] [illegible] [illegible] naturam [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hominis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] multiplicationem enim concreti adiectivi ex sola multiplicatione subiecti ut dictum fuit in [illegible] [illegible]; [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] subiectum [illegible] [illegible] denominativa universalis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod non foret, plurima [illegible] magno [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Sectio Quarta

De causis, seu Aetiologia.

Paragraphus Primus.

De primis causarum notionibus.

Quum saepe contingat [illegible] [illegible] tribuere iis, quae [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] causa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] influxum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] causa [illegible] [illegible] [illegible] effectus [illegible]

[illegible] alium, [illegible] [illegible] distinctio [illegible] Pater dicitur causa [illegible] natura Patri. [illegible] ratione [illegible] intelligimus, [illegible] misterio [illegible] Pater non [illegible] [illegible] sit alius a Patre, [illegible] tamen [illegible] natura [illegible] Pater, et ab ipso dependens, [illegible] [illegible]

Causa generatio [illegible] dividitur [illegible] in intrinsecam, et extrinsecam. [illegible] dicitur illa quae ita influit in effectum ut illud [illegible] constituat; [illegible] quae [illegible] cum effectu [illegible] sed [illegible] [illegible] [illegible]

[illegible] quae [illegible] [illegible] [illegible] partialis dicitur, vel non [illegible] [illegible] causa adaequata; illius vero nocturna, [illegible] in [illegible] luna [illegible] [illegible] sol, nisi illi [illegible] [illegible] luce ab illa [illegible]

[illegible] [illegible] [illegible] [illegible] composita. [illegible]

[illegible] formalis, et dicitur forma illa per quam compositum inter-
ta specie constituitur: sic anima per quam compositum fit humanum
est illius causa formalis. Efficiens dicitur illa quae est ratio
existentiae rei alicujus: sic statuarius est causa efficiens statuae. Illa licet
non det esse extrinsecum materiae, v.g. marmori, dat tamen esse modi,
seu formae. Finalis est, propter quod agens operatur, quodque
consequitur: sic sanitas est causa finalis medicinae su-
mendae. Causa tandem exemplaris, late accepta juxta Epist. sexage-
sima sexta [illegible] causa exemplaris, est
id quod causa efficiens respicit dum operatur, et illi opus conforme
efficit. Verum exemplari [illegible] et declaratur. [illegible]
dicitur causa efficiens domus, quia illi dat esse, [illegible] vel mer-
cede aliqua vel amore [illegible] habitationis impellitur, quae est finis
seu causa finalis. Lapides, ligna, calx etc. ex quibus illa extruitur
sunt materia seu causa ejus materialis. Dispositio autem singu-
larum partium domus, forma seu causa formalis, [illegible]
[illegible] habeat quandam domus ideam, ad cujus similitudi-
nem illam extruat, illa idea est causa exemplaris.

Causa efficiens, quae [illegible] inter omnes quatuor [illegible]
[illegible] et ipsa [illegible] dicitur causa, dividitur primo
in causam primam, et secundam. Causa prima est, quae [illegible] causam
non habet, unde vim suam agendi a nullo accipit [illegible]
[illegible] omni agendi virtute [illegible] quales
primae est solus Deus: altera vero [illegible]
secunda. Dividitur causa efficiens, et [illegible] in
actu primo et in actu secundo [illegible]
[illegible] ea consideratur prout [illegible]
[illegible] in actu secundo vero dicitur quando ea [illegible]

quatenus alteri existentiam re ipsa exhibet, seu re ipsa operatur. in primo statu vocatur causa [illegible] et [illegible] ad operandum munia valeant. in secundo autem statu causae nomen ita se prodit ut nulla pateat virtutis occultatio.

Dividitur tertio in universalem, et particularem. Haec est, quae aliquos duntaxat effectus producendi vim habet; illa vero est cujus virtus se extendit ad omnes effectus omnino producendos. Hujus exemplum est Deus, illius vero omnes causae creatae. causa si effectum sibi similem producat, dicitur causa univoca; si vero effectui sibi dissimili existentiam tribuant, aequivoca appellantur: sic homo dicitur causa univoca respectu quidem, sibi hominem generare potest; at [illegible] a causa aequivoca, quia [illegible] efficere, ut quae sibi sunt dissimilia [illegible].

Dividitur 4° in causam proximam seu immediatam et remotam seu mediatam. Immediata est inter quam et effectum nulla alia causa intercedit; secunda, quae non continuo tangit effectum, sed inter ista et effectum intercedit et [illegible] alia causa intercedit. sic pater dicitur causa immediata filii, et avus dicitur esse illius causa remota, seu mediata.

Dividitur [illegible] in causam [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

S[illegible] causa, [illegible] effectiva [illegible] causa sub [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible].

[illegible] in causa [illegible], et [illegible] illa que [illegible] [illegible] prorequisitis [illegible] suam actionem [illegible] [illegible] [illegible] [illegible] potest [illegible] etiam [illegible] [illegible] [illegible] [illegible] causa [illegible] [illegible] [illegible] necessaria, [illegible] [illegible] [illegible], qua libere [illegible].

[illegible] septima, et ultima causa efficiens in principalem instrumentalem et [illegible]. [illegible] [illegible], quae ita agit ut in illa [illegible] [illegible] [illegible] effectus existat. altera [illegible] [illegible] [illegible] [illegible] effectus, [illegible] [illegible] [illegible] [illegible] causa principali [illegible] [illegible] effectum producendum [illegible]: sic artifex a causa principalis [illegible], et [illegible] [illegible] artifex [illegible] [illegible] [illegible] instrumentali. [illegible] [illegible] [illegible], quae causa principali [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] morali, instrumentali et [illegible] [illegible] [illegible] et proprie [illegible] [illegible] efficiens [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] influunt in [illegible] [illegible] [illegible] [illegible] causae efficientis demonstratio, [illegible] effectus existit.

De [illegible]

[illegible], quae causam efficientem in actu primo proximo complete constituunt ad effectus productionem, vel sunt purae conditiones sine quibus causa [illegible] requisita vel quae sunt comprincipia ad producendum effectum. Primo requisita dicuntur comprincipia, quando causa in se ratione [illegible] existentiam effectus non habet, seu quando solo suo influxu existentiam effectui [illegible] nec [illegible] causa [illegible] ut effectum producat. Secundo requisita dicuntur purae conditiones sine quibus effectus haberi non potest, quando causa habet [illegible] in se virtutem effectum producendi, sed [illegible] ut exerceri possit requisitum quod [illegible]: sic ut homo habeat potentiam proximam ad amandum Deum, requiritur, ut Deum cognoscat, atque ut Deus cum illo concurrat ad amorem; tum concursus Dei est tale requisitum [illegible] illius amoris, ut dicatur comprincipium; quippe homo erga Deum hoc amore se [illegible] non posset absque Dei concursu. Cognitio Dei [illegible] mera conditio; [illegible] voluntas humana simul cum divino concursu [illegible] sufficiens illius amoris, nec cognitio aliter se habet, quam [illegible] voluntati ad amorem Dei. [illegible] omnia sive sint comprincipia sive sint merae conditiones, [illegible] [illegible] inter se, ut non [illegible] praecedant [illegible] quae secundum sua existentia effectum [illegible]. [illegible] purae [illegible] [illegible] duos sequentes amores [illegible] [illegible]. Primus [illegible] [illegible] causa, quidquid [illegible] [illegible] [illegible] aptum ad agendum, et nulla [illegible] requiratur, nisi ut agat. [illegible] causa [illegible] quod [illegible] requiratur ad effectum, [illegible] [illegible] ut agat, et simul possit [illegible] probatur, quod agat.

inter requisita, quae in causa creata potentiam proximam agendi constituunt, primo existentia causae, juxta illud receptum axioma: [illegible] sequitur esse. Secundo est existentia subjecti et debita propinquitas agentis ad illud; quum enim causae [illegible] nihil producere possint nisi ex, et in subjecto aliquo, neque in distans agere possint, et causa sit proxima ei [illegible] cui actu existere debet, et cui rite aplicari. Tertio est Dei concursus, sive ut non nullis etiam placet decretum aplicativum divinae omnipotentiae cum actione proportionatum, quum causae citra hoc decretum a quo omnes ex integro pendent, nihil operari valeant. Quarto negatio impedimentorum, quae vel actionem [illegible] possint. Sic quia [illegible] [illegible] ad actum salutarem admoveri nequit per actum securum, ideo ex parte potentiae proximae requiritur negatio hujusmodi impedimenti. Ut [illegible] po- [illegible] conjunctio aliorum principiorum, si causa sola in ea non sit [illegible] effectum positione. Advertendum hoc loco quod [illegible] ex requisitis [illegible] [illegible] proximis [illegible] [illegible] existentia, aplicatione sufficiente causae ad objectum, et negatione impedimentorum [illegible] [illegible] de agendo requisitas.

[illegible] autem [illegible] in [illegible] existentia sit necessario requisita ad agendum et [illegible] requiritur debita agentis aplicatio [illegible] hinc [illegible] examinare has duas quaestiones et [illegible] alia quaestione [illegible] [illegible] potentia [illegible] inaequabilitatem habere possit

Paragraphus tertius

[illegible] causa existere debeat, quando agit

Conveniunt unanimiter [illegible] causa morali [illegible] [illegible] suos effectus producere posse [illegible] non existere; [illegible] [illegible] si contrahis [illegible] tibi [illegible] [illegible] causa morali, post elapsos annos, [illegible] bene expressus: sic sanitas, quae est causa finalis, [illegible] medicina [illegible] operatur, quando non adest, sic [illegible], ut dixi, concurrunt ad [illegible] ratione. Tota igitur quaestio est de causa physica efficiente immediata, et causa materiali. [illegible] causam efficientem et immediatam suos effectus producere posse in [illegible] non existunt. Contra quos non communis aliorum sententia sit

Conclusio.

Causa physice efficiens, et immediata
item causa materialis
debent ubi existere quando agunt.

Probatur primo. Effectus existere requirit pro eo instanti [illegible] sufficientia [illegible], sed in eo instanti [illegible] causa non existit, non est sufficientia, ut effectus existat, ergo effectus existere nequit pro eo instanti, pro quo causa non est. [illegible] [illegible] quilibet [illegible] [illegible] sufficientia de existendi habent [illegible] existendi [illegible] non datur [illegible] [illegible] causa [illegible] productiva, et sufficiens [illegible] [illegible] [illegible] [illegible] causa non existit, non habet [illegible] ergo [illegible] [illegible].

Probatur secundo [illegible]

Causa materialis exigit suum effectum, et non formae, quae causat; [illegible] non potest physice causari forma, nisi actu existat; ergo actu causare non potest nisi actu existat.

Opponens primo. Ut habeatur, et intelligatur existentia effectus, non [illegible] causa physica actu [illegible] existat; ergo etc. Probatur antecedens. Ut habeatur effectus, satis est, ut actu existat virtus causae; ergo potest haberi existentia effectus etc.

Huic argumento respondeo [illegible] antecedens, ac [illegible] probationem distinguo [illegible], ut habeatur effectus satis est ut actu existat virtus causae, hoc est causa [illegible] virtute [illegible] [illegible] [illegible], secus nego antecedens et consequens. Vel nomine virtutis intelligitur aliquid a causa distinctum [illegible] [illegible] [illegible] [illegible] argumentum [illegible] non [illegible] quia tunc causa non est immediata, sed mediata; si secundum: quia virtus causae [illegible] [illegible] [illegible] [illegible] [illegible] necessaria [illegible] causae praesentia ad effectus productionem sicuti necessaria est illius virtus

Opponendo. Causa existens in loco a potest producere suum effectum in loco b; ergo causa existens in instanti a potest suum effectum producere in instanti b. [illegible] probatur. [illegible] causa existens in loco a, et [illegible] [illegible] effectum in loco b [illegible] [illegible] [illegible] inter [illegible] [illegible] contiguitas [illegible] [illegible] sed etiam in secundo casu [illegible] contiguitas temporis; ergo etc.

Respondeo [illegible] ante [illegible] [illegible]; ad hujus probationem nego [illegible] [illegible] enim causa existens [illegible] in loco a potest producere suum effectum in loco b [illegible] illius potentia se extendit non tantum in locum a, in quo causa existit sed etiam in locum b, quem hic non [illegible] [illegible] extra [illegible] activitatis causae existentis in loco a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] causa enim existens in instanti a potest agere in instanti b, quia in

hoc instanti virtute operandi destitui, quod non existat.

Opones tertio. Sacramenta novæ legis a Deo elevata conferunt gratiam, quando non sunt; ergo causant dum existunt quando non sunt. Probatur antecedens. Dari possunt, ut fert theologorum communis sententia, sacramenta, quæ suscepta cum peccato lethali gratiam non producunt, sed illam primo producunt, quando suscipiens illius peccati pænitentiam agunt; ergo sacramenta.

Ego distinguendo antecedens. Sacramenta novæ legis a Deo elevata conferunt, et causant moraliter gratiam, quando non sunt, concedo antecedens; causant, et producunt gratiam physice, quando physice non sunt, nego antecedens, et consequentiam. Et hic patet responsio ad aliis probationem. Sacramenta igitur novæ legis, ut supponunt theologi, nobis non conferunt, nec causant physice gratiam, sed moraliter; proinde hoc argumentum nos nihil urget, quippe conclusio nostra est de causa physice efficiente, et immediata; quam si dicatur cum nonnullis aliis theologis sacramenta physice causare gratiam, nihilominus argumentum nostrum non infirmatur, quia si sunt causa physica non nisi mediata esse possunt.

Opones quarto. Vivens moritur, quando amplius non est; ergo causa operatur, quando non est.

Ego nego antecedens in sensu proposito. [illegible] [illegible] veritate ea pit. in uno sensu sic intelligenda venit: illud, quod erat vivum amplius vivum non est. Illud autem ex propositione, quæ ampliative vera est, nequeat inferri; illud enim [illegible] in sensu [illegible], [illegible] ita pariter ex illa deduci ut, causam operari, postquam non existit.

Paragraphus Quartus.

Utrum causa efficiens possit agere in distans.

Ad quaestionis intelligentiam in primis animadvertendum est quaestionem hic tantum excitari de causa efficiente, immediata, et proxima, non vero de causa mediata; apertissime enim compertum est causam mediatam agere posse in subjectum a se distans. Nam sicuti non requiritur illius existentia ad agendum, ita nec illius actualis praesentia subjecto ad operandum est necessaria: sic [illegible] qui occidit aliquem [illegible] nihilominus [illegible] vel qua ipso in eodem momento acciderit, licet a se distantia sint. Sciendum est duplici modo causam esse posse suo subjecto praesentem, et duplici pariter modo ab eo distantem; suppositaliter et virtualiter. Tunc causa dicitur suppositaliter praesens, quando illa per se ipsa subjectum contingit, seu quando [illegible] substantia sua subjecto conjungitur, ut cum saxum aliquod manu [illegible], aut lignum pede impellimus; suppositaliter autem distans est, quando causa subjectum substantia sua non attingit. Tunc vero dicitur virtualiter praesens, quando sola sua virtute [illegible] diffusa illud contingit; sic sol terram calefacit, oculus recipit objecta corporea. Quod si causa neque virtute subjectum attingat, tunc ab eo distare dicitur distantia virtuali. Controversia igitur tota in eo sita est, num scilicet ad actionem causae sit ita necessaria praesentia suppositi, vel virtutis, ut nulla causa sit, quae in [illegible] distans operari possit, nisi alterutro modo sit praesens.

Conclusio.

Nulla causa immediata et proxima potest agere in distans.

Probatur primo. Si causa posset agere in subjectum distans, cui

none immediate applicata tunc sua posset alicui sed et posset immutare aliquid quod immediate non attingit; falsa consequens ergo et ante. Major est certa loquendo de causa immediata, de qua modo est conclusio. Probatur minor. Nam ratione preva[illegible] nemit, quomodo Deus v. g. posset unam immediate facere rotundam, dum illam immediate non attingit; nam illam faceret rotundam, et simul non moveret quoad ex terminis est impossibile; ergo causa nequit immediate esse alicui, et aliquid immutare quod immediate non attingit. Confirmatur. Nulla causa agere potest tempore quo non est [illegible] ergo nulla causa agere potest in loco [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in loco in quo non existit; ergo [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] patet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] tempore [illegible] [illegible] [illegible] [illegible] [illegible] terminum, [illegible] [illegible] [illegible] continentia [illegible] loco ea existentia [illegible] [illegible] [illegible] in loco in quo non existit, [illegible] [illegible] [illegible] [illegible] [illegible] existit. [illegible] [illegible] [illegible] [illegible] per se nec per virtutem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nec per se, neque per virtutem est presens [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], alterae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a se valde remotas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] distante est applicatio, in quo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

producunt [illegible] diffundendo, aut emissione corpusculorum humorem ac subjectum, sic sol in animis vel terra immediate calefacit, nec sua corpuscula humorem ad nos [illegible] hinc terra [illegible] non [illegible]; vel mediate, quatenus [illegible] nova materia eam [illegible] vibrationibus continuis impellit [illegible] quando floris aliorumque corporum odore percipimus, huius perceptionis causa immediata non sunt flos, aliaque corpora odora, sed floris, et aliorum corporum [illegible] effluvia quae odoratus organum [illegible] afficiunt. [illegible] ignis naphtam accendit, non nisi immediate [illegible] tenuem [illegible] halitum ex [illegible] infl[illegible] facillime, per quod medium ignis flammula [illegible] rapide propagantur.

[illegible] Objicies [illegible] Agentia naturalia [illegible] sfera activitatis intra quam ita agunt [illegible] subjecta distantia [illegible] causa possunt agere in distans. [illegible] data distinctione, [illegible] agentia naturalia sua habent sfera [illegible] extra [illegible] illa agunt mediate, ut in [illegible] nego [illegible] latis, et a [illegible] experimentis, constitutis [illegible] a [illegible] unde causae agendo intra sferam activitatis [illegible] agunt; [illegible] mediate [illegible] contactu [illegible], et afficiunt. [illegible] Et [illegible] per illa [illegible]

et vehementius agant in subjectum et e vicinioribus causis, quam in his ab iisdem magis remotis.

Objicies tertio, plures experientias. Primo Basiliscus solo aspectu mortem hominibus infert. Secundo Vetulae solo aspectu infantes fascinare dicuntur. Hinc illud poetae: nescio quis teneros oculus mihi fascinat agnos. Tertio torpedo piscis piscatoris brachium torpore inficit. Quarto felis in calciculo existens avium deliquium causat. Quinto unguentum armarium vulnera signata distantes sanat. Sexto oscitans provocat alterum ad oscitandum. Septimo denique florentes vites vinum in cellis subterraneis turbant. Haec aliaque id genus congerunt e nobis adversarii, quibus causa a subjecto distante aliquid agere videatur.

Respondeo ~~in~~ [illegible] causam efficientem distantem a subjecto in summa distantia suppositam, non ante distantiam virtutis, quam illi praesens fiat per effluvia a corpore emissa. Quod attinet ad prima duo argumenta, nisi illa ex pluribus inter vulgi errores referre velimus, respondetur mortem hominibus a Basilisco inferri per effluvia substantialia venena ad illos propagata, et infantibus fascinationem inde fieri, quod vetulae instar serpentis effluvia venenata ex corruptione sanguinis ac humorum orta emittunt ex oculis, quae tenella infantium corpora penetrant, illaque perturbant. Ad tertium eodem modo respondetur, quod videlicet torpedo venena effluvia emittit, quae brachium piscatoris attingunt, illique torporem injiciunt. Ad quintum, et sextum, [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] in [illegible] omnium venenum [illegible]. [illegible] felis, [illegible]

quentes armarium, et pulvis simpaticus e fluviis sunt sequunt. Sexto oscitans provocat aliud ad oscitandum per ideas extrinsecus advenientes, quibus commovetur imaginatio ad hos effectus. Sic aspectu videntis ad nauseam pariter excitamur. Ad septimum denique respondeo e florentes vites non causare vino turbationem ullam, sed hanc procedere ex constitutione, quam id temporis quo vites florent obtinet aer. Quod ex colligitur ex eo, quia vina in cellis profundioribus posita non patiuntur valde notabilem mutationem, quippe aer in his cellis minus participat cum mutationibus et vicissitudinibus anni externi. Alia id genus argumenta afferunt adversarii, quae omnia mitto, quum eamdem solutionem patiantur.

Corollarium.

Nulla causa neque supernaturaliter potest immediate agere in subjectum distans distantia tum suppositi tum virtutis. Sicuti enim causa neque supernaturaliter agere potest [illegible] ubi non est, ita pariter neque immediate in illud, cui immediate applicata non est. Porro vero neque supernaturaliter sustinere immediate potest columnam, cui immediate applicata non est. Hoc hic [illegible] iuvat [illegible] supplere [illegible] conditiones ad agendum requisitas; nam conditiones ad agendum requisitae vel sunt essentiales, et summa necessitate tales, vel minus; si primum, illas quidem nullo modo [illegible] suppleri potest, si enim oriretur repugnantia: cum subjectum esset [illegible] et non est; aut et supponeretur et non esset distans, quae illud necessario continerent. Si secundum, hoc est non summa necessitate [illegible] duntaxat requiruntur, et ad [illegible] distantiae [illegible]

[illegible], illius [illegible], hoc est a Deo [illegible] fieri posse [illegible]

Solvitur Objectio

Utrum idem numero effectus a duplici causa totali suum esse habere possit.

Hoc unum ante conclusionem notasse oportet, quaestionem hic non institui, utrum effectus suum esse habere possit a duplici causa, quae [deleted] generis, et ordinis [deleted] puta a Deo, et creatura. A Deo enim certum est creaturam nihil efficere posse citra decretum applicativum divinae omnipotentiae, sive ut dicamus, citra concursum Dei, ut aliter sentire viro catholico sit indignum. Quaeritur igitur solummodo, utrum duae causae ejusdem generis, et ordinis, adaequatae, seu totales in actu secundo possint eundem numero effectum producere. Dixi in actu secundo, quia causa totalis in actu primo non excludit aliam causam ut effectus ab utraque producatur. Causa totalis in actu primo dicitur illa, quae potest sola suum effectum producere, cum polleat virtute adaequata ad eum producendum, attamen illum actu non producat. Totalis in actu secundo est illa, quae se sola actu producit effectum sine consortio alterius causae ejusdem ordinis et generis. [illegible]

Conclusio.

Non fit idem numero effectus produci a duplici causa totali ejusdem generis et ordinis.

Prob. Si idem numero effectus a duplici causa totali ejusdem generis, et ordinis suum esse habere posset, una esset et non esset causa illius; sed hoc aperte repugnat, ergo idem numero effectus a duplici causa totali ejusdem generis et ordinis suum esse habere nequit. Prob. major, illius non est alterius causa,

quo sublato, adhuc effectus perfectissime existit; sed una causa sublata adhuc effectus videret, ergo una causa ipsi effectus non est, simul autem est per hipotesim; ergo etc.

Confirmatur propositio. Si posset idem effectus successive habere a pluribus causis adaequatis ejusdem generis, et ordinis, effectus ille ab una illarum, simul perfectissime in eadem dependeret, et non dependeret; sed hoc fieri nequit, ergo etc. Probatur major, quia dependeret, quia illa posita poneretur causa ipsius effectus adaequata; non dependeret vero, quia nihil nec tecta dependet quoad suum esse ab eo, quo sublato non minus quam illo posito, perfecte existit, ergo etc.

Respondetur Objectis.

Opponitur primo. Fieri potest, ut plura corpora simul sint in eodem loco, ac proinde idem locus simul a pluribus repleatur, ergo fieri potest etiam ut idem effectus a pluribus causis adaequatis simul suum esse recipiat, quae [illegible] optime spectari poterit veluti effectus corporis locum occupantis.

Respondeo: distinguo antecedens fieri potest ut plura corpora simul sint in eodem loco, quin tamen [illegible] simul ab omnibus repleatur adaequate, [illegible]; fieri potest, ut plura corpora simul sint in eodem loco ita ut [illegible] [illegible] [illegible] et [illegible]

[illegible] [illegible] quae est repugnantia [illegible]

[illegible] in eodem [illegible] simul existant [illegible]

[illegible] plura [illegible] sint [illegible]

[illegible]

[illegible]

[illegible] illum [illegible]

[illegible] perfect[illegible]

[illegible]

[illegible] concessit [illegible]

[illegible]

[illegible] consecrationem [illegible] receperunt [illegible]

[illegible]

[illegible] consecrationis non sint [illegible]

[illegible]

[illegible] autem [illegible] communicatur [illegible] executibus [illegible]
activa, [illegible] communicatur [illegible]
[illegible] et [illegible]
seu [illegible] esse [illegible]
vero [illegible] effectus [illegible]
[illegible] in creatione [illegible]
ex nihilo [illegible] creatio [illegible]
Pejracticis [illegible]
aliud novae entitatis [illegible]
[illegible] ex [illegible]
[illegible]
[illegible]
novo [illegible] existimant [illegible]
[illegible]
[illegible] solum [illegible]
novam [illegible]
[illegible]
[illegible] et [illegible]
ut nomen [illegible] et [illegible]
[illegible] nihilo [illegible]
a [illegible]

Actionem creativam [illegible] omnino [illegible]
[illegible] ex auctoritate. [illegible]
[illegible] causalitatem [illegible] perfectissimam [illegible]
[illegible] quae [illegible]
[illegible] perfectissima [illegible]
perfectissima [illegible] causa effectibus [illegible]

[illegible] ipsis non inea, cum nihil unquam huiusque ab illi creatum fuerit, ut dogmatum [illegible] in cap. [illegible] [illegible] dignitate et fide catolica. Hunc [illegible] SS. PP. mente [illegible] ore [illegible] convenerunt. [illegible] Athanasius serm. 2 contra Arianos inquit: dominicare creaturarum, ac servorum [illegible] condere [illegible], atque creare solius Dei est. [illegible] Augustinus de genesi ad litteram ait. Angelum non minus [illegible] creare non posse, quam se ipsum; [illegible] se ipsum creare [illegible] impossibile; ergo et [illegible] [illegible] virtute Augustinus denegavit, potentiam [illegible] catori denegaret [illegible] Angeli quacunque alia natura perfectiore sint. Hoc fuit et [illegible] Apostoli [illegible] ipse solus [illegible] creare, et ea quae non sunt tanquam ea quae sunt. [illegible] in textu per vocare [illegible] creare intelligi[illegible] [illegible] possibilis sit creatura [illegible] virtutem creandi habeat questio est inter Scholasticos [illegible] [illegible] auctoritate [illegible] [illegible] [illegible] [illegible] solum, [illegible] plures textus scripturae [illegible] testimonia [illegible] [illegible] vim creandi esse solius Dei, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et argumenta quae opponi possunt [illegible]

[illegible] [illegible] actio [illegible] magna [illegible] [illegible] et creationes [illegible]. Argumenta [illegible] [illegible]

[illegible] autem [illegible] et sunt [illegible]
quae tantum [illegible] [illegible] conversa nova entitate [illegible]
ha ad illam creationem [illegible] sunt autem entitas [illegible]
prius nihil erat, ita prius nihil erat entitas [illegible]
in creatione causae secundae [illegible]
illis [illegible] [illegible]
[illegible] commodius explicari possint [illegible] Peripatetici
[illegible] in ratione nova entitate [illegible]
non sint [illegible] entia [illegible] necessitate [illegible]
[illegible] ita sunt praecipuae rationes [illegible]
[illegible] nova [illegible]
[illegible] causis secundis non ideo.

[illegible] hoc [illegible] contra recentiorum sententiam [illegible]
Peripatetici opponi possunt. Primo creatura nihil agerent, si illi
[illegible] entitatis nova non competeret, sed [illegible] nova
modificationi. Secundo causa [illegible] differrent ab [illegible].
Tertio [illegible] nos [illegible] aversiones, [illegible] entitati [illegible]
[illegible] non videt [illegible]. Quarto explicari [illegible]
[illegible] cognitiones nostras, aut actus voluntatis [illegible]
[illegible] honorem [illegible]
[illegible] intellectus nostri et voluntatis [illegible]
[illegible]. Quarto [illegible] est causa, qua aliquid [illegible]
[illegible] mutatione [illegible].

[illegible] argumentis respondent recentiores. Ad primum
dicunt creaturas vere agere cum virtute [illegible]
[illegible] Secundum [illegible]
[illegible] et [illegible] nihil
certe novi entis [illegible] solum [illegible]

certis existendi modis inducens. itaque causa naturalis [illegible] producat, et dici vere ac proprie causa effectricis, tamen nihil novi entis producunt, [illegible] tantum ad existentiam [illegible] [illegible] determinent.

In secundo [illegible] [illegible] [illegible] inter naturales; et artificiales. licet enim in eo conveniant, quod utraque operentur per [illegible] mediationem, differunt tamen et ratione [illegible], et [illegible], quia termini [illegible] sunt [illegible]: quia [illegible] [illegible] in [illegible] ratione termini [illegible] quia [illegible] illi [illegible] [illegible] [illegible] a [illegible] arte [illegible] [illegible] sic [illegible] [illegible] adminicula [illegible] causarum naturalium [illegible] vel [illegible] formam [illegible] effecit [illegible] a [illegible] [illegible] [illegible]. differunt ratione [illegible] termini [illegible] sunt [illegible], quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] quae in [illegible] arte [illegible] [illegible] [illegible] [illegible] [illegible] in physica [illegible] [illegible] [illegible] [illegible] [illegible] substantiali.

Argumento vero loco proposito [illegible] [illegible] [illegible] nostra non habere [illegible] cognitionem et volitionem [illegible] [illegible] [illegible] hinc nulla absurda [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible], [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] differentia [illegible], et [illegible] [illegible] humana [illegible] [illegible] [illegible] distincta a mente [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] a Deo

[illegible] [illegible] respondent [illegible] [illegible] [illegible] [illegible]

actu a Peripateticis [illegible] ex [illegible] absolutus, quamvis se ipsos dicentibus, illos eo modo. Tunc inquiunt, admirabil: lectu, et voluntatis esse miraculum, quando mens humana a [illegible] non ordinando se exerat seu quando agit modo et [illegible] sibi secundum vires ordinaria usu non conveniente.

Ad quintum, et ultimum argumentum respondent a creaturis substantiam propriam, quamvis vis eductiva novam enti: tatis illis non conferat, quotiescumque per illos a causa creata im: mutatur subjectum ex quo, et in quo fit effectus, ut alia propria co: lectio accidentium, et aliae potentiae illi conveniant, hinc alia substan: tia effecta congrue dicatur a causa. Porro nec Peripatetici illi novam entitatem et substantiam a causis produci conjiciunt, nisi nostram ex eadem causa in subjectum novam accidentium collecti: onem et alias potentias in eo deprehendunt. Ex hac veterum sententia consequitur, creationem de actione solius Dei intelligi, et creaturis non nisi eductionem effectuum per novam modificationem convenire, sive eam actio sit immanens sive transiens; sed nec ullius momenti sit discrimen, quod Peripatetici assignant inter vim creativam, et vim novae entitatis eductivam. Quan: [illegible] modo superest, in quo ita sit creatio, in quo actio im: manens causam dare, in quo transiens, ea sola nomine differre contenti videremur. Scholastici quamvis [illegible] actionem causam dari de entitate quamdam modalem in causa agente, qua ab effectu producto quodam distincta. Alii [illegible] commenti ingenii non [illegible] dixerunt ab mera [illegible] causa et effecti resultare ex entitate causae actu [illegible] [illegible] de [illegible] effectu, ac prima existendi effectu. [illegible]

requirunt isti, nihil ultra [illegible] requiri necessario in actione causae, si quidem hoc posito, effectus omnis [illegible] differentia causae ad agendum, et effectus ad existendum [illegible]. [illegible] verum sit quod datur hujusmodi respectus causae [illegible] et alia est indifferentia h. causae ad agendum, et effectus ad existendum; tamen verum est illud est, quod per praedictum respectum non aufertur indifferentia sed, nec illud, quod est hujusmodi respectus fundamentum. Non enim respectus est, quo causa effectui [illegible] est, sed causa, quae effectui dat esse consequenter quemadmodum agnovit idem etiam cardinalis [illegible] [illegible] sententiae contra [illegible] [illegible] [illegible] contant [illegible] [illegible], et ad illis [illegible] [illegible] praecedentibus [illegible].

[illegible] hoc sita est eadem in solis [illegible] certo tempore, ac loco [illegible]. [illegible] existentibus [illegible] [illegible] nec [illegible] [illegible] [illegible] ipse [illegible], et [illegible]. [illegible] et creata sunt [illegible] nihil [illegible] in causa infinita [illegible] [illegible] ipso [illegible] existere.

[illegible] sic [illegible] [illegible] [illegible] [illegible] [illegible] voluntas [illegible] [illegible] [illegible] [illegible]

[illegible] habet [illegible]
[illegible] omnia, [illegible] aliter [illegible]
[illegible] aliter si haberi,
[illegible] volet [illegible]
[illegible] loci
[illegible] partem [illegible] aliud [illegible]
[illegible] aliud [illegible]

[illegible] permanentes [illegible]
[illegible] in motu [illegible]
[illegible] corporis habi-
tudine [illegible] constituit
[illegible] tota [illegible]
[illegible]
[illegible]
[illegible] habere [illegible]
[illegible] corporeis [illegible]
[illegible]
[illegible]
[illegible] observant communiter physici
moderni [illegible] sola partium subjecta [illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible] effectum [illegible]

Cartesiani et Cartesianorum [illegible] de perceptibus se-
parat [illegible] modo quo [illegible] in corpus ab [illegible]
[illegible] vocarunt, convenientia [illegible] Cartesio [illegible]
[illegible] mentem humanam corpori cum sola et nuda [illegible]
voluntate et [illegible] in corpus [illegible]
[illegible]
[illegible] cogitationes et [illegible]
tanquam puris occasionibus [illegible] Cartesianorum
[illegible] voluntate [illegible]
[illegible]
[illegible] Concilio Tridentino [illegible] quid dixerit liberum
hominis arbitrium a Deo motum et excitatum nihil cooperari
[illegible] Deo excitati, seu velut inanime quoddam nihil [illegible]
[illegible]
[illegible] effectus [illegible]
ob [illegible] authore [illegible]

[illegible] ab illis [illegible]
[illegible] voluntati [illegible]
[illegible] respondent [illegible] illa volo movere membra
corporis sibi conjuncti [illegible] illa movere [illegible]
[illegible] nullam [illegible] oculo movere manum aut [illegible] efficat [illegible]
[illegible]
[illegible] prout mens movere volu-
erit. Sententia [illegible] stulta, ut illam appellat [illegible]
[illegible] quae haec sola [illegible]

Conclusio.

Causae secundae sunt non causae occasionales in sensu Cartesianorum.

[illegible] per [illegible] scripturis [illegible] et [illegible] [illegible] quod unus [illegible] [illegible] percusserit [illegible] [illegible] in monte [illegible] [illegible] [illegible] Angelis [illegible] [illegible] [illegible] ad [illegible] in [illegible].

[illegible] in praesentia [illegible] et [illegible] [illegible] et [illegible] Cartesiani [illegible] [illegible] [illegible] scripturas [illegible] [illegible] [illegible] et [illegible] [illegible] et [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] Augustinum [illegible] [illegible] virtute creaturi [illegible] [illegible] de virtute Dei [illegible] habet [illegible] [illegible] [illegible] creaturam non [illegible] [illegible] creaturas [illegible] suos motus efficiens

[illegible] [illegible] [illegible] quae in communi et constanti consensu fundata [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sed

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[illegible] efficientes causas secundas [illegible]
[illegible] praeter Cartesianos nemo umquam dubitabit,
num homines et [illegible] creati vere agant, licet a non-
nullis [illegible] naturalibus denegatus [illegible]
[illegible] causis secundis tribuere vim efficiendi tamquam
[illegible], [illegible] effect [illegible]
[illegible] sententia [illegible]
[illegible] quorsum [illegible] hominis
[illegible]
sum tam mira organorum apparatus in hominibus, si nihil [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] communicata.

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] testimoniis intellectis, quae sana intelligi debent [illegible] nimirum [illegible], nonnulla [illegible] in contrarium [illegible], quanam sit vera [illegible] [illegible] causa [illegible] concursu [illegible] et [illegible] effectum.

Secundum [illegible] actio [illegible]

[illegible] ex [illegible] auctoritate Joannis [illegible] omnia per ipsum facta sunt, et sine ipso factum est nihil [illegible] prodest in [illegible] nomine [illegible] omnia opera nostra [illegible] in nobis. [illegible] cap. [illegible] ego sum Dominus [illegible] omnia [illegible] caelos solus, stabiliens terram et nullus mecum [illegible] Machabaeorum cap. 7 mater [illegible] Machabaeorum [illegible] alloquitur [illegible] in utero [illegible] [illegible] membra [illegible] [illegible] creator [illegible] scripturae [illegible] nomine, [illegible] [illegible] inter [illegible] sit [illegible] Augustinus, [illegible] [illegible] cap. [illegible] sunt [illegible] causae [illegible] sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] omnium [illegible] [illegible] [illegible] causa, [illegible] [illegible]

[illegible] scripturae testimonia, quae contra praesentem quaestionem afferri possunt, [illegible] [illegible] quamquam [illegible] actio [illegible] concurrat, [illegible] Deo omnia in omnibus [illegible] [illegible]

[illegible] vero, [illegible] omnis [illegible] agendi [illegible] sit exempta, et [illegible] de libero arbitrio [illegible] [illegible] [illegible] [illegible] operari in nobis multa et [illegible] quis tamen catholicorum [illegible], voluntatem nostram nihil omnino operari [illegible] [illegible] [illegible] [illegible]; [illegible] igitur sacra scriptura dicit Deum omnia operari, producere in mentibus bonas [illegible] [illegible] [illegible] [illegible] [illegible] objectis, de [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est omnis causa; causae vero creatae [illegible] [illegible], [illegible] effectus producant. [illegible] [illegible] [illegible] [illegible], [illegible] nihil [illegible] communicare [illegible] [illegible] [illegible] [illegible] creaturis [illegible] [illegible] [illegible] [illegible], qui infinitas [illegible] aliquid efficientis. [illegible] Deus enim creat [illegible], et [illegible] causas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vero, quod [illegible] sint [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] compositum [illegible] [illegible] [illegible] [illegible] [illegible] proprie [illegible] [illegible] [illegible] voluntati, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nulla causas [illegible] materiales [illegible] causas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] est et hoc habet [illegible] supra relata [illegible] [illegible] [illegible] [illegible] efficiunt, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] faciunt, [illegible] [illegible] ut [illegible] praesentiam [illegible] [illegible], non [illegible] et [illegible] [illegible] efficiente.

[illegible] causa [illegible] efficere posse et, hoc per [illegible] [illegible] possunt, [illegible] nulla causa creata [illegible] sive [illegible] ergo [illegible] [illegible] conservare in [illegible] loci; sed hoc nulla causa creata praestare potest, quod vero conservatio sit continuata [illegible] creatio [illegible] soli Deo com[illegible] [illegible] ipso [illegible] conservata [illegible] ipso [illegible] conservari [illegible] loci [illegible] conservare in [illegible] [illegible] conservari [illegible] partis [illegible].

[illegible]

implicita [illegible], cujus [illegible] proportioni [illegible] ejus proportionem [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] per actionem [illegible] [illegible] [illegible] alio [illegible] [illegible] [illegible] enim [illegible] [illegible] aut perpetuo aut certo aliquo [illegible] in verum [illegible] conservare, [illegible] in alia [illegible] alia vero [illegible] determinat [illegible] [illegible] quae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] per [illegible] [illegible] [illegible] conservari.

[illegible] aliquid conservari [illegible] in diversis [illegible] illud in verum [illegible] conservare et [illegible] [illegible] [illegible] [illegible] illud retinere [illegible] [illegible] alia, [illegible] [illegible] [illegible] velle illud [illegible] [illegible] [illegible] aliquid [illegible]

successive locis non esse [illegible] tamen moveri, et con[illegible] [illegible], et moveri nec hoc, [illegible] conservat in diversis successive [illegible] locis; non est igitur [illegible] movere ex aliunde, ac illud in diversis locis conservare; et hinc patet responsio ad [illegible] probationem.

[illegible] [illegible] si causae creatae possent ex aliquo movere, possent etiam determinare Deum ad illud conservandum in diversis successive locis [illegible] efficere [illegible] ergo [illegible] [illegible] [illegible] [illegible] movere, [illegible] [illegible] [illegible] [illegible] vet in diversis successive locis: ergo si causae etc.

[illegible] [illegible] majore si causae creatae possent [illegible] [illegible] movere, possent [illegible] [illegible] Deum [illegible] illud con[illegible] in diversis successive locis [illegible], si possent movere duntaxat ex hypothesi [illegible] ad hujus probationem [illegible] ante [illegible] [illegible] [illegible] [illegible] possent quidem et movere possent [illegible] aliquod [illegible] [illegible] ex hypothesi [illegible] [illegible] [illegible] illud [illegible] et [illegible] [illegible] in [illegible] Deum non determinant ad illud conservandum [illegible] illud [illegible] determinatur [illegible] determinarent [illegible] [illegible] illud [illegible] [illegible].

[illegible] [illegible] [illegible] secunda [illegible] in hypothesi [illegible] [illegible] in rerum natura [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] corpus aliquod; ergo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] alia [illegible] [illegible] [illegible] [illegible] [illegible] creatae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

et volendi; sed hoc ipso spiritui creato non convenit facultas movendi; ergo etc.

Respondeo dist. [illegible]; ad hujus probationem nego consequentiam [illegible] distinguo minorem: spiritui creato nil aliud deest [illegible] in sua idea [illegible] facultatem intelligendi et volendi, [illegible] in sua idea [illegible] nego minorem, et [illegible] minor nego consequentiam; [illegible] patent.

Instabis tertio, spiritus creati nullo modo sunt in sua idea designata, facultatem movendi; ergo etc. Probatur: si hanc facultatem haberent, corpora movere possent vel ideo; sed hoc dici non posse videtur; ergo [illegible] facultatem non habent; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] vero voluntatis acta e solius Dei proprium, ergo etc.

Respondeo [illegible], ac hujus probationem [illegible] majorem [illegible] [illegible] facultatem haberent, corpora movere possent [illegible] et simul [illegible] [illegible] [illegible] [illegible] [illegible] movendi [illegible] nego [illegible] nego [illegible], et [illegible] [illegible] minorem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] spiritus creati pro [illegible] corpora moverent, non ideo tamen illa movent, quia [illegible], sed [illegible] et proxima motus causa e [illegible] [illegible] cum exercitium suo in illa [illegible], et agunt.

[illegible] cujus non possit, in quo [illegible] [illegible] [illegible] [illegible] [illegible] motrix, quo [illegible] [illegible] [illegible] et [illegible] spiritus creatus corpora movere [illegible] [illegible] [illegible]

subtrahenda non est.

Respondeo, negationem esse consequentiam. Illa enim accidere pro certo tenemus licet, quomodo accidant ignoremus; sic ignoramus, quomodo Deus universum ex nihilo condiderit, quomodo mens nostra cogitet et velit, quomodo cibi in sanguinem carnemque convertantur, quomodo arbores succum in terra trahant in [illegible], flores fructus contineant et tamen [illegible] [illegible] [illegible]. Unde de re Divus Augustinus in libro de dono perseverantiae: "quidquid ideo negandum est, quia comprehendi non potest, quod occultum est, propterea dicturi sumus, quod ita est, verissimum non ita esse, quoniam cur ita sit non possumus invenire?" Non [illegible] igitur negandum [illegible] a spiritibus [illegible] moveri, etsi modus quo illi moveantur nobis ignotus sit [illegible], fortassis non improbabiliter dici potest a mente nostra [illegible] [illegible] illa sua in se constituta com[illegible] de [illegible] [illegible] sua entitate moveat.

[illegible] perfectius [illegible] sine concursu [illegible] cum illo; ergo [illegible] perfectissimum Deo tribui debet [illegible] omnia operari sine causae secundae concursu. [illegible] perfectius est posse operari sine causa secunda [illegible] non posse sine illa; ergo etiam [illegible] effectus creati [illegible] debent a Deo dependere [illegible].

1141 nam vero dependentiam causæ secundæ non haberet si
simul cum Deo non efficeret, moverentur [illegible]
major [illegible], ejus Deus e causa totali quod id,
ejus Deus e causa partiali [illegible] [illegible]
[illegible] [illegible] unos movetur ab alio movetur, ergo
causæ secundæ non possunt se ipsas, et alia corpora mo-
vere, deoque nihil agere possunt [illegible] [illegible]
[illegible] indifferentes ad motum, et [illegible] nec, nisi ab alio im-
pellente moventur, ergo non sunt efficientes, quoniam
causæ efficientes [illegible] [illegible].

Ad primum respondeo [illegible] [illegible] [illegible] [illegible]
sic distinguo [illegible]; [illegible] [illegible] operari sine concursu
quo [illegible] [illegible] hoc [illegible] sufficientia, aut ad facultatem
operandum [illegible] [illegible] [illegible] a voluntate [illegible]
et quidem a causa [illegible], a qua omnis [illegible], et [illegible]
derivatur, nego [illegible], et consequentiam [illegible] [illegible] [illegible]
nego consequentiam [illegible] [illegible] operari non [illegible] sine
concursu [illegible] [illegible] et in potentia, [illegible] in Deo
locum habere [illegible]: [illegible] [illegible] [illegible] [illegible]
causæ secundæ, hoc in Deo nullam dicit imperfectionem
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]; [illegible] [illegible] manifestat [illegible] [illegible]
[illegible] omnium [illegible] [illegible] quo [illegible], et illius [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] non [illegible]

Ad secundum dico, effectus [illegible] [illegible] [illegible]

rio a Deo tali dependentia, qua divinae perfectioni aliatenus minuat: si vero effectus creati ita dependerent a Deo ut ab eo solo regi deberent, hinc ex eorum independentia, minuerentur divinae perfectiones, idq; nullus ibi gauderet [illegible] ominia [illegible] [illegible] actiones etia[m] a solo Deo pro[ve]nirentur. et sic nec misericordia in omni operibus remunerandis, nec divina justitia in malis puniendis locum [illegible] nec denique hos liberalitas, bonitas, et potentia veluerunt; quum virtus activa nobis communicata non est

Humana ex hoc loco objectio quae olim adulterati contra libertatem humanam impius calvinus hoc, nullo [illegible] [illegible] vetur ab alio movetur; ergo quando voluntas hominis [illegible] ad peccatum non a se sed a Deo movetur, sed cum limitatione acceptum verissimum est. Nam si ita intelligatur ut [illegible] [illegible]at hunc sensum quidquid movetur ab alio movetur hoc est ab alio virtutem motivam acquirit, hinc tanquam falsum sicut primo non habetur. si vero reddat hunc alterum sensum quidquid movetur est solum instrumentum inanime in manu alterius, hinc falsum est, et ut tale habetur a Calvinis, cum nonnulli intelligendum volunt de causis corporeis quae licet ab aliis causis motum accipiant, instrumentaliter tamen alia causa corpora movere, remanent ut supra immediate proximus. Ex hac igitur limitatione planum fit, respiciti ac corona adversariis [illegible] [illegible] [illegible] [illegible]. . . . .

15. Ad quartum dico, inde nil aliud colligi posse, quam causas corporeas non esse causas efficientes primarias, quare ut ut tales nec nos desideramus, minime vero ex illo colligi il-
las non esse causas instrumentales, quae quamvis se ad motum 2
determinare nequeant, tamen ad motum determinantur a causa
principali ob eam impenetrabilitatem aliam substantiam 3
materiae, in quam impingunt, movere possunt, et sic non oc-
casionales, sed efficientes dici merent [illegible] cum [illegible]
[illegible] sustinentur, causis pure corporeis inest principium
motus, ideoque sunt causae principales, quae a vi sibi insita
necessario determinantur ad hunc effectum, et eo modo, ac
quo efficiendum sunt in actu primo omnino constituta. Nec
refert opponere cum Cartesianis in idea corporis non contineri
motu [illegible] [illegible] [illegible], nam [illegible] primo, 4
nec in idea substantiae, quam nobis dant Cartesiani illam
dependere vel indigere solo Dei concursu in existentia
contineri, atque spiritus et [illegible] [illegible], [illegible]
[illegible], et [illegible]. Secundo respondeo ut [illegible] argumentum
[illegible] [illegible] [illegible] principium motus [illegible]
[illegible] [illegible] [illegible] minime vero [illegible] principium
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], seu vi sibi insita suos producere
effectus.

Syntomahu [illegible]

Axiomata ad hanc sectionem pertinentia.

Axioma primum. Omnis actio causae supponit potentiam

agendi; atque adeo ut recte ac consequenter valet argumentum. Non autem communiter, quod, ut agere actu dicit ex voluntate e[illegible] [illegible] sit liberos actus elicere, hos tamen semper non producat.

2 Secundo ille subjecto, cui repugnat potentia proxima ad agendum, ipse actus repugnat: cui vero haec repugnat ante

3 peccare, repugnat etiam ipsum peccatum. Tertio [illegible] non valet. cujus sensus est: omnis causa, quae continet in se vel formaliter, vel eminenter perfectionem effectus in illa continentur; formaliter continent perfectiones effectus in qua, ipsi inveniuntur effectus perfectiones, in illa vero eminenter, in qua non continentur eadem specie, sed nobiliori, et praestantiori [illegible] [illegible], [illegible] [illegible] sic Deus continet eminenter perfectionem rerum creatarum; ex quo axiomate sequitur, nullam

4 causam posse producere effectum [illegible] se majorem. Quarto ~~[illegible]~~, [illegible] [illegible]

5 causa [illegible] in se continet effectus necessario [illegible] causa necessaria semper agit quantum potest, [illegible] causa necessaria sit ita determinata ad [illegible] [illegible] non possit; ita illi [illegible] [illegible] [illegible], [illegible] [illegible] sed habitis omnibus ad agendum requisitis, agere debet quantum potest. Ex hoc autem principio sequentia corolaria, [illegible] [illegible] [illegible] [illegible].

Primum [illegible] eadem causa necessaria ad agendum [illegible] [illegible] [illegible] effectus, [illegible] [illegible] causa semper agat, quantum potest et ad [illegible] sit [illegible]

[illegible] fecit
sit [illegible] terra [illegible] si conservat
[illegible]
aequali tempore [illegible] equivalet duabus causis aequalibus.
[illegible] natura [illegible]
[illegible] effectus, quia [illegible] causa necessaria
inaequalibus temporibus producunt eam invicem habent
proportionem, quam tempora, quibus producuntur, [illegible]
scilicet tempore [illegible] effectus [illegible] in infinitum, ut
[illegible] autem [illegible] non [illegible]
manere [illegible] causam [illegible]
[illegible] sicut [illegible]
3 [illegible] effectus [illegible] causa necessaria [illegible]
[illegible] producuntur [illegible]
aequales [illegible] eundem effectum [illegible]
[illegible] inaequales [illegible]
sicut habent ea tempora [illegible] effectus [illegible]
aequalium necessariarum [illegible]
[illegible] causa necessaria [illegible] temporibus producit [illegible]
effectus [illegible] sunt [illegible] temporibus [illegible]
4 [illegible] ergo [illegible] duae causae necessariae in
aequali tempore [illegible] effectus [illegible]
[illegible]
aequales producerent effectus [illegible]
inaequalibus [illegible] effectus [illegible]

ultimum si [illegible] causa necessaria inaequalitatis temporum, [illegible] aequales [illegible] cum sunt in ratione componi[illegible] ratione causarum inter se et temporum [illegible], [illegible] huius principii [illegible] inevitabile [illegible] axiomatis [illegible].

Hi sunt axiomata, quae hoc loco [illegible] erant; [illegible] alias in scientiis occurrentia [illegible] seu quia [illegible] nonnullis [illegible] [illegible] multas [illegible] idcirco haec insinuasse sufficiat

~~Metaphysicae [illegible]~~

~~sive [illegible]~~

[illegible] Metaphisicae [illegible]

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[illegible] a parte [illegible] universalis 101
[illegible] universalia [illegible]
[illegible] 133
[illegible] universal[illegible] [illegible]
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[illegible] 1[illegible]
[illegible] 15[illegible]

Metaphysicae Pars Secunda
seu Pneumatologia.

[illegible] jam soluta altera Metaphysicae parte aggredimur seu Pneumatologiam, quae circa spirituum [illegible] siquidem Deum, Angelos, mentemque humanam praestantissima entia contemplatur. Admodum pauca sunt, quae lumine naturali de Angelis novimus; ideo totam de Angelis doctrinam Teologis relinquimus, et de mente nostra primum sermonem instituimus, quam ultro [illegible] Cartesius [illegible] et celebri [illegible] in sua ad Psicologiam [illegible] cognitionem eorum, quae in Deum conveniunt, facilius [illegible] ex contemplatione eorum, quae animae nostrae convenire intimo sensu deprehendimus. Ut autem res recto ordine [illegible] secundum methodum quam tenet Fortunatus a Brixia tres damus Dissertationes, in quarum prima de natura mentis humanae, ejusque origine agemus; in secunda de mutuo commercio, quod mentem inter et corpus; in postrema de quibus mentis potentiis, intellectu scilicet, memoria, et voluntate verba faciemus. Quibus expositis, nos nonnulla capita, quae de Deo rerum omnium auctore [illegible] pertractare solent, [illegible] prosequemur.

Dissertatio prima.

De natura mentis humanae ejusque origine.

[illegible] in hac Dissertatione exponenda nobis occurrunt, primo videlicet an mens humana sit substantia, non

2 an vero incorporea, et an illud sit immortale, an vero in morte una cum corpore pereat; postremo quae sit eius origo.

Quaestio prima

Mens humana sit substantia spiritualis atque incorporea.

Paragraphus primus

Referuntur Philosophorum sententiae de natura mentis humanae.

[illegible] hominis tantum fuit inter veteres dissidium et [illegible] apud [illegible] [illegible] naturam abstrusam [illegible] humanam conatu [illegible] existimant [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Plato, Aristoteles, et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Pithagoras numerum [illegible] [illegible] Plato substantiam intellectualem [illegible] [illegible] numeri se moventem armonia modulatam. [illegible] [illegible] [illegible] corporis [illegible] potentia instrumenti vitam [illegible] Dicaearchus elementorum quatuor armoniam. Asclepiades Medicus sensuum exercitationem cum Anaxagora [illegible] [illegible] dixerunt, [illegible] [illegible] [illegible] spiritus. [illegible] igitur quondam ex [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quatuor, [illegible] [illegible] [illegible] [illegible] aquae ex quibus spiritalibus et ex quarto

pneuma nominatur, quod ipsum sensibile est. Heraclitus animam mundi expirationem eorum, quae in eo sunt, humidorum, animum vero animum simul ab externa expiratione, simulque ab ea, quae intra fit, congenitum esse.

Recentiores vero Philosophi pene omnes consentiunt, mentem humanam esse substantiam qualibet corporea excellentiorem, immaterialem, et spiritualem. Dixi pene omnes siquidem et Hobbesius Philosophus Anglus, Tolandus, et Covardus animam nostram materialem esse substantiam volebant, quorum sententiae accessisse videtur et Locckius, qui mentis nostrae cogitationes per solum corpusculorum motum explicari posse opinatus est.

Omnes itaque de humana mentis natura opiniones in duas classes revocari posse videntur, ad eam scilicet, quae illam materialem substantiam esse volunt, unde et materialistae dicuntur, et ad classem eorum, qui spiritualem esse defendunt.

Quamvis vero omnes, sive sanioris mentis Philosophi consentiant animam nostram spiritualem, et immaterialem esse, dissident tamen inter se in statuenda spiritus essentia, quorundam opinio est, eorumque omnium qui contendunt mentem humanam semper cogitare, sicuti essentia corporis in actuali extensione, ita mentis humanae naturam in actuali cogitatione positam esse. Alii vero quorum [illegible] essentia solum impenetrabilitatis [illegible] mentis [illegible] essentiam in actuali cogitatione constitui non posse [illegible], nec [illegible] [illegible] igitur hac [illegible]

4 Primum est an anima semper cogitet. Alterum vero an in actuatio[ne] [illegible] perennis sit pars humana contra. Pro primo quaesito [illegible] Antonius Genuensis et [illegible] anima vivit, perenni cogitatione, [illegible] demonstrare videtur. Mens humana [illegible] [illegible] a corpore distincta et diversa [illegible] [illegible] ab [illegible] corporum [illegible] [illegible] ergo et alia morte, [illegible] vivit diversa [illegible] debet ab [illegible] corpori [illegible] nimirum [illegible] cogitatione aut [illegible] [illegible] [illegible] in actione [illegible] quae sit perennis quod vita [illegible] [illegible] [illegible] actio ergo mens vivit perenni [illegible] quod vivit [illegible] actio, [illegible] [illegible] motio est, sed cogitatio; neque enim ullius alterius actionis [illegible] habemus [illegible] ergo cogitatio est perennis ergo cogitatione [illegible] praedita, quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] omne cogitat, [illegible] alterum [illegible] [illegible] [illegible] [illegible] cogitationes [illegible] cogita[illegible] [illegible] [illegible] ipsa [illegible] [illegible] [illegible] [illegible] perenni [illegible] cogitatio animus [illegible] [illegible] hac argumenta magni non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cogitationum [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nulla in cerebro vestigia [illegible] [illegible] [illegible] [illegible] evenire videtur [illegible] cogitationes illae [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible]

respondendum [illegible] sufficere [illegible] esse, nos numquam re-
minisci eorum, quae in somno cogitavimus. Ad alterum argumentum
quod [illegible] opponit, respondet satis esse, nos cogitare
non posse et simul dormire; quippe dum dormimus [illegible]
plerumque inquit ille [illegible].

Sed jam demonstrationem [illegible] exsultamus [illegible]
[illegible] proprietates [illegible] modum, respectus [illegible]
[illegible] ex mentis actionibus [illegible] nostri [illegible]
cogitatione sed non [illegible] debet nulla alia dari ejus
actione [illegible] aliqua actione [illegible]
ab actione [illegible] actione [illegible] determinari non
potest [illegible] attributa [illegible]
non [illegible] inquit [illegible]
[illegible] cogitatione [illegible]
unicam [illegible] proprietatem mentis nostrae [illegible]
inde sequitur non dari alias in ipsa substantia [illegible] mentis
proprietates quae sine [illegible] cogitatione subsistere possunt.
[illegible] nihil determinari [illegible]

[illegible] philosophorum judicio
[illegible] respondetur a Cartesio animam nostram semper consi-
stere in actuali cogitatione. [illegible] dato etiam quod [illegible]
cogitet attamen [illegible] cogitat [illegible]
quae [illegible] cogitatio [illegible], sed potentia
cogitandi, juxta illud axioma [illegible]: operari sequitur esse [illegible]
[illegible] igitur sed potentia cogitandi a sua cogitatione [illegible]

mentis humanae essentia est, potius reponenda. Deinde in diversis hominibus diversa sunt animae essentia; imo in eodem homine diversae essent, siquidem in uno eodemque homine modo perfectiores sunt ejus cogitationes, modo imperfectiores; tertio denique cogitationes distinguuntur ab anima, ut effectus a sua causa; solius enim [illegible] sententia cogitatio non [illegible] quaeritur ab anima; quum ab hac illius essentia non distinguatur; Rectius itaque mentis humanae essentia in eo sita dicitur quod sit substantia [illegible] activa non modo sensu et [illegible] sed, multarum [illegible] rerum veritatem inquirendi avida.

Quaeritur secundo.

[illegible] num mens humana sit substantia spiritualis, an vero corporea.

Conclusio.

Mens humana est substantia spiritualis.

[illegible] materiam [illegible] substantia [illegible] et proinde spiritualis; sed mens humana [illegible] spiritualis [illegible] materia [illegible] spiritualis [illegible] spiritualia [illegible] intervenire [illegible] et [illegible] et [illegible] [illegible]

se determinare ad honestum vel inhonestum [illegible] ultra
omnium sensuum limites extendere [illegible] illas
formare [illegible] omnes ut [illegible] Deo, et [illegible]
[illegible] et alia id genus operationes
in materiam [illegible] non possunt: siquidem materia se est
iners et adeo indifferens ad motum et quietem ut secluso
extrinseco determinante nec moveri queat [illegible]
ad motum aut in quiete, neque cum motu [illegible] a loco [illegible].

Si quis negaverat mentem humanam [illegible] substantiam
materialem, [illegible] responsio [illegible] cujusmodi [illegible]
[illegible] figura, situ, motu, variisque aliis resultantes
operationum menti humanae convenientia[illegible]
[illegible] principium esse non posse; [illegible] neque substantia ali-
qua spiritualis, [illegible]
stantia sive creata vel increata [illegible] nulla
[illegible] substantiam [illegible]
[illegible] modi substantiae creatae sunt [illegible]
[illegible] operationum [illegible]
[illegible] datur [illegible]
increata [illegible]
[illegible] nulli [illegible]
[illegible] omnia [illegible] humanae.
Ex his itaque concludes mentem [illegible] substantiae [illegible]
[illegible], neque modum substantiae materialis [illegible] immaterialis
adeoque substantiam spiritualem.

8

[illegible] ... humana ... materialis et divisibilis in partes ... [illegible] ... praedita foret ... cogitandi, vel [illegible] ... destituta: neutrum ... [illegible]

... [illegible] ... et ... [illegible] ... est [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible]

... ex ... partium ... [illegible] ... ex partibus inertibus ... [illegible] ... [illegible] ... habemus ... [illegible] ... [illegible]

[illegible] ... consultum ... [illegible]

Eruuntur duo corollaria

[illegible] ... illud simplex ... [illegible] ... in partes ... [illegible] ... humana ... [illegible] ... [illegible] ... externas ... repraesentet ... humana ... [illegible] ... necessa[rio] et intrinsece ... nec intelligi posset ... humana vere ... [illegible] ... [illegible] ... unitate ... [illegible] ... omnia sit, si materialis et extensa

[illegible] humanae in [illegible].
Nam corruptionis [illegible]
[illegible] humana [illegible]
[illegible] spiritualis [illegible]

[illegible]

[illegible] cum [illegible] auctoritate [illegible]
[illegible] et [illegible] hominis [illegible]
[illegible]
[illegible]
[illegible] materialiter
[illegible]
[illegible] carne Christi [illegible]
[illegible]
[illegible] generis [illegible]
[illegible] habet [illegible]
[illegible]
[illegible]
[illegible]
[illegible] habet [illegible]
[illegible]
[illegible] substantia [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] auctoritate [illegible]

[illegible] spiritualis [illegible] substantiam [illegible]

[illegible]

[illegible] formatum ex [illegible]

[illegible] Dominus Deus [illegible]

[illegible] spiraculum vitae [illegible]

[illegible] scriptura testimonio respondetur [illegible]

[illegible] [illegible] [illegible] illo [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] existentiam ab eo [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
illos ut substantias creatas spirituales a Deo distinguere et [illegible]
a corporeum [illegible] modo [illegible] est, et quod [illegible] [illegible]
[illegible] [illegible] [illegible] ac proinde mentem humanam
non nisi improprie materiam [illegible] [illegible] [illegible] [illegible]
[illegible] Auctori de [illegible], et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] corporeas [illegible] [illegible] quia loco [illegible]
sunt et [illegible] humana [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] corporea [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] corporea [illegible] [illegible] [illegible] non [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible], [illegible] ut in [illegible]
[illegible] in toto [illegible] [illegible] ita ut veteres [illegible] [illegible] [illegible]
[illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Augustinus [illegible] de [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ne [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] omnis substantia vel [illegible] vel [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

2

[illegible] [illegible] et [illegible] [illegible] anima [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] sit in parte [illegible] [illegible], [illegible]
corpus animae.

Dixi si [illegible] recipiamus Tertullianum, [illegible] [illegible] [illegible] in parte [illegible] [illegible] [illegible] [illegible] nescio cujus, [illegible] [illegible] [illegible] inquit [illegible] [illegible] [illegible] ab [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] humanus [illegible] et [illegible] [illegible] [illegible] ipsa [illegible] solo [illegible] [illegible] [illegible] [illegible] [illegible] humani [illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] modo. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ex [illegible] Augustini [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cap. 4 [illegible] [illegible] [illegible] [illegible] [illegible] Tertullianum [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] corpus [illegible]

[illegible] spectat ad [illegible] semper, et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sub [illegible] [illegible] [illegible] [illegible] ipsa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in

[illegible] sedet [illegible] corpus [illegible] [illegible] ex considerationem ba [illegible] credentis [illegible] [illegible] nomen [illegible] nullis [illegible] aut quia ex terra natum et [illegible] videatur [illegible] aut [illegible]

[illegible] nos enim in nobis [illegible] quod vim memoriae [illegible] habent [illegible] et futura [illegible] et complecti possit praesentia.

[illegible] nihilominus [illegible] nostra [illegible] possit [illegible] illas [illegible] auctoritate divina [illegible] [illegible] [illegible]

[illegible] potentia [illegible] [illegible] [illegible] potentia [illegible] [illegible]

[illegible] quamvis enim corpori [illegible] et [illegible] quidem non [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] primo [illegible] [illegible] multa [illegible] enim [illegible] [illegible] [illegible]

[illegible] a quibus non [illegible] [illegible] cogitari [illegible] non posse.

[illegible] omnia [illegible] [illegible] potentia agendi [illegible] [illegible] [illegible] [illegible] nulla causa [illegible] [illegible] [illegible] [illegible]

[illegible] dependet a corpore [illegible] [illegible] nulla potentia agendi [illegible] [illegible] nulla potentia agendi [illegible] intelligere [illegible] [illegible] ergo [illegible] in suis operationibus [illegible] dependet a corpore.

[illegible] [illegible] dependet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

stione de ideis innatis [illegible] mentem humanam [illegible] ulla operationem elliciat, nisi excitata sit ab aliquo [illegible] [illegible] Angeli [illegible] [illegible]

[illegible] Deum [illegible] [illegible] Determinatiny [illegible]

[illegible] et alia [illegible] corrupto [illegible]

que voluit ut voluntia, [illegible] agendi mentis humanae, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intellectui, et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mentis [illegible] [illegible] [illegible]

[illegible] religionis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dependet [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] intelligatur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intelligibilis [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quid [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] aut quod [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et non sit [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] repraesenta[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

non posse, quomodo enim spiritualis [illegible] [illegible] in corpore [illegible] veritatibus [illegible] Augustini, ad memorationem numquid illo negandum [illegible] apertum [illegible] comprehendi non potest [illegible] occultum [illegible] existentia mentis [illegible] et illa [illegible] [illegible] voluntatem [illegible] [illegible] [illegible] non licet, [illegible] corporis [illegible] tus [illegible].

Animadvertendum [illegible] [illegible] corpore [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] corpus [illegible] [illegible] [illegible] [illegible] [illegible] corpus [illegible] qualitas [illegible] corporis [illegible] vehementius impellitur [illegible] [illegible] [illegible] ea excitatur [illegible] [illegible] [illegible] [illegible] [illegible] contemplatione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] rerum [illegible] [illegible] a se ipsa [illegible] [illegible] [illegible] [illegible] a se ipsa non omnia loca repleat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] generetur [illegible] [illegible] [illegible] corpus [illegible].

Sectio [illegible]

[illegible] immortalitate [illegible]

[illegible] in universo [illegible] cum [illegible] in eadem [illegible] immortalitate [illegible] humanae [illegible] anima [illegible] [illegible] ex [illegible] [illegible] ad [illegible] [illegible] [illegible] occurrent.

Immortalitas [illegible] populus [illegible] [illegible] principia [illegible] [illegible] [illegible] immortalitatem [illegible] [illegible] immortalitatem [illegible] mortalem [illegible] immortalitatem [illegible] [illegible] peccatum [illegible].

Dum [illegible] [illegible] [illegible] immortali [illegible] anima [illegible]

in cujus [illegible] certa veri [illegible] neque [illegible] ubi sit immor-
talis, nec gratiâ suâ ea [illegible] creaturam a Deo [illegible]
per [illegible] immortalem; [illegible] divina consularum sententias
[illegible], mentes [illegible] immortales [illegible] ex
[illegible] et [illegible] æterna beatitudine donandas et in-
[illegible] sine [illegible] æterni [illegible]
[illegible] nostri temporis non desunt [illegible]
[illegible] [illegible] nostra [illegible]
[illegible] et [illegible]
etiam [illegible] animi nostri immortalitatem [illegible]
[illegible] consilio, [illegible]
et [illegible] his [illegible]
ut in [illegible] humanæ mentis immortalitatem [illegible]
[illegible] catholicæ
[illegible] veritatis [illegible]

Conclusio

Mens humana est naturâ immortalis.

[illegible] argumentorum genere [illegible] propositio [illegible]
[illegible] ex ipsius [illegible] et [illegible]
alterum [illegible] ex [illegible] principiis [illegible]
[illegible] metaphysicum [illegible]
[illegible] et [illegible] mortalitas [illegible] et
[illegible] seu substantia simplex, et spiritualis, est naturâ immortalis
ergo [illegible] substantia [illegible] immortalis [illegible]
[illegible] simplex, et spiritualis [illegible]
[illegible] aut [illegible]
[illegible] [illegible]

2° quo illi conveniunt substantiae sive spirituales sive corporeae, ea con[illegible] erit simplex [illegible] non ab intrinseco principio [illegible]; sicut [illegible] nulla substantia potest semetipsam in nihilum redigere [illegible] [illegible] natura, [illegible] est incorruptibilis; ergo substantia simplex et spiritualis qualis est mens humana est natura sua immortalis.

Alterum ejusdem generis argumentum est: Mens humana talis est natura ut etiam separata a corpore cogitare possit adeoque vivere, quum operari sequatur esse: ergo est natura sua immortalis. Consequentia patet: nam si anima post mortem corporis [illegible] existere et cogitare [illegible] nulla actione agentis creati destrui, ita nec vita [illegible] [illegible] est immortalis. [illegible] cogitatio est actio spiritualis prorsus a materia independens non solum ut a principio [illegible] [illegible] et a conditione intrinseca [illegible] [illegible]; ergo cogitare [illegible] [illegible] etiam a corpore separata.

Tertium denique argumentum [illegible] ejusdem est, principium cui [illegible] [illegible] potentia proxima ad operationem connexam cum aeternitate, [illegible] natura sua [illegible]; [illegible] anima [illegible] est [illegible] principium: ergo exigit aeternitatem [illegible]. Anima [illegible] debetur ex natura ei potentia proxima ad [illegible] et meritorium, et ad malum, et [illegible]; [illegible] [illegible] [illegible] connexi cum aeternitate [illegible] beatitudine et mali cum damnatione; ergo [illegible] [illegible] est principium, cui [illegible] [illegible] ad operationes connexas cum aeternitate. [illegible] exigit aeternitatem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aut anima immortalis [illegible]

argumentis metaphysicis [illegible] nostra veritate ostendimus; modo vero ad ea quae moralia dicuntur gradum faciamus. Appetitus ille nobis congenitus et innatus, quo habemus, et ferimur ad beatitudinem, quam totam in perfecta possessione per visionem et amorem finis nostri sitam esse in Ethicis, si per tempus licuerit, ostenderemus quantum valeat, et quasi demonstrat, animam hominis immortalem esse. Ita quaerimus appetitus iste si mens nostra una cum corpore interitura esset; inanis prorsus diceretur esset, quippe cum quod ipse est sibi debeat beatitudinem numquam assecutura foret [illegible] Deus requirat illam assequendam quia Deus et natura nihil faciunt frustra, nisi contra convenientiam [illegible] fateri debet, mentem nostram natura sua esse immortalem. Quod alia et gravi quidem ratione a divina providentia deducta confirmatur. Cum enim huic mundo humanae reipublicae vere constituto [illegible], qui sit et bonorum auctor virtutis et scelerum vindex: neque enim, ut Tullius ait, temere et fortuito sati et creati sumus; sed si anima una cum corpore interiret, nec Deus esset remunerator virtutis scelerumque vindex; quum impii saepe in hac vita felices [illegible] non puniantur, neque probi qui in hac vita injustitias [illegible], seu oppressi, ullis praemiis afficerentur: ergo anima una cum corpore non interitura.

Hic aliud argumentum, quod inter alia principem locum obtinere dicitur, in quo consentiunt habere licet omnium institutione, ceterisque propemodum [illegible] evidenter hac veritate certa. Ita Tullius omnium consensio omnium gentium lex naturae putanda

[illegible] immortalitate a[nim]ae [illegible] non solum christiani, sed et Iudei, et [illegible] gentium [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] et quae [illegible] [illegible] [illegible] [illegible] animam humanam immortalem.

[illegible] [illegible] argumenta.

[illegible] primo auctoritatem scripturae. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] spirant omnia, et nihil habet homo [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] illo loco [illegible] [illegible] [illegible] immortalitatem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in loco [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]
[illegible]
ex [illegible] est [illegible]
[illegible]
[illegible] et [illegible]
[illegible] in [illegible]
[illegible]
[illegible] et [illegible]
[illegible] et [illegible]
[illegible]
[illegible] in [illegible]
[illegible]
[illegible] fadet
[illegible]
[illegible]

[illegible] deo [illegible]
[illegible]
[illegible]
[illegible] æterne [illegible]
[illegible] nulla [illegible]
[illegible] et externe immortale [illegible]
[illegible] dicitur illud [illegible]
[illegible]
[illegible] humana [illegible]
[illegible]

[illegible] fundamento [illegible] corporum, [illegible] epistolarum [illegible] at [illegible] mente humana [illegible] per [illegible] interna [illegible] externa, et divinus [illegible] gratia [illegible] indiget [illegible] [illegible] peteret.

[illegible] in [illegible] examina[illegible] [illegible] et corpore [illegible] [illegible] potentia [illegible] integra [illegible] solet. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] naturalis [illegible] [illegible] [illegible] [illegible] sit permixta.

[illegible] naturali [illegible] corpore [illegible] et cum illo [illegible] [illegible] corpori forma [illegible] corpore, [illegible] et [illegible], [illegible] cum illo [illegible].

[illegible] [illegible] ut alterius corpore existere, et [illegible]

[illegible] forma corporis et [illegible], et [illegible] [illegible] quidem et operationem, neat [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] interna [illegible], et [illegible] [illegible] habet [illegible] [illegible] [illegible] corporis [illegible] [illegible] [illegible] rationi [illegible], [illegible] illa [illegible] [illegible] habet [illegible] [illegible] corporis informatione, [illegible] [illegible] [illegible] [illegible] intelligere, laudare et amare [illegible] etiam separata a corpore.

[illegible] [illegible] [illegible] [illegible] corpore [illegible] [illegible] [illegible] in [illegible] [illegible], et in sensibus [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], ergo [illegible] etiam [illegible] [illegible] nec ullam alium habet [illegible] [illegible] [illegible] [illegible] mationem.

[illegible] [illegible] [illegible] parte [illegible]

2

[illegible] in nihilum redigatur, quia [illegible] vires, [illegible]
[illegible] alterius [illegible] existens, [illegible]
[illegible] bonis [illegible] conversa [illegible] et
corpus agemus.

[illegible] quod [illegible] vires [illegible]
[illegible] in nihilum [illegible]
[illegible] ex nihilo [illegible] naturali
[illegible] producta [illegible] memoria [illegible]
[illegible] habendo ea [illegible] [illegible]
[illegible] [illegible], ergo et tum [illegible]
[illegible] [illegible] posit.

[illegible] [illegible]
[illegible] [illegible] in nihilum [illegible]
[illegible] [illegible], [illegible]
[illegible] [illegible]
[illegible] [illegible] quod [illegible]
[illegible] [illegible] [illegible]
in existentia [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]

[illegible] [illegible], vel [illegible] est
[illegible] substantia [illegible] spiritualis [illegible]

[illegible] spiritualitatis [illegible] [illegible] negative [illegible] [illegible] requirit, [illegible] minor non quia primum [illegible] [illegible] [illegible] substantia [illegible] [illegible] substantiis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sanctiorum patrum [illegible] sunt qui [illegible] [illegible] [illegible] substantia [illegible] [illegible] [illegible] [illegible] immortalis [illegible] [illegible] [illegible] p immortalis [illegible] a corpore [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] atque [illegible] hominis a corpore [illegible] [illegible]

[illegible] [illegible] humana [illegible] [illegible] non [illegible] quia [illegible] [illegible] spiritualis [illegible] [illegible] substantia [illegible] [illegible] individua, et [illegible] [illegible] [illegible] in [illegible] [illegible] memoria [illegible] [illegible] substantia simplex [illegible] [illegible] [illegible] [illegible] manent [illegible] [illegible] [illegible] [illegible] substantia cogitans [illegible] [illegible] [illegible] [illegible] etiam separata a corpore. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] substantia [illegible] corporea [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] formas, [illegible]

Sectio Tertia

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] universi ita anima hominis [illegible] portio ad universalis [illegible] universam [illegible] [illegible] imo in so[illegible] [illegible] ex [illegible] mente [illegible] [illegible] appellat. [illegible] anima [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hanc opinionem [illegible] so[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Hec universi anima [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] humana [illegible] portio [illegible] [illegible] [illegible] spiritualis [illegible] [illegible] [illegible] [illegible] universi [illegible] [illegible] [illegible] materiale, et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] posse.

Tertia [illegible]

[illegible] adhiberentur. Hac [illegible] [illegible] nascat[illegible] eligere [illegible] aut [illegible] [illegible] in [illegible] Concilii [illegible] errore; ipso in concilio [illegible] [illegible] de [illegible] communis [illegible] ante [illegible] hunc [illegible] fuerint [illegible] ante [illegible] peccaverint, aliisque [illegible] ante [illegible]

32 [illegible] atque asserat [illegible] infectiu̅ [illegible] rationabilitatem, ut nulla propagatione [illegible].

[illegible] sententiam [illegible] opinione, [illegible] verissime [illegible]; nam [illegible] ex [illegible]

[illegible]

[illegible] Augustinus

[illegible] cap. 4: [illegible]

[illegible]

[illegible]

[illegible] contendunt et [illegible]

[illegible]

[illegible]

[illegible]

[illegible] propagationem

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] (de [illegible] Jacob)

[illegible] sententia [illegible]

colligit ex illo testimonio.

[illegible] sententia [illegible]

[illegible]

[illegible]

[illegible] sunt et erunt ab initio [illegible]

[illegible]

[illegible]

postea [illegible] in utero [illegible] natur. hanc [illegible] assertione [illegible] [illegible] praecipit, [illegible] in [illegible]logia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] illius mente [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], inevitabile pro certo et exploratu habetur, [illegible] in [illegible] materno [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] seu ex [illegible] organicis praeexistente; sive [illegible] [illegible] corpusculu [illegible] animalcula [illegible], sive [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] multitudine, singulariter [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] illud [illegible] non [illegible] [illegible] [illegible] vitalis.

[illegible] [illegible] [illegible] praeexistere in [illegible] [illegible] organicis [illegible] extrali [illegible] [illegible] [illegible] origine [illegible] [illegible] superius [illegible], sequenti propositione [illegible] e.

[illegible]

[illegible] cum [illegible] infinita [illegible]

[illegible]

[illegible]

[illegible]

[illegible] creatione [illegible] nullam [illegible] Anima rationalis [illegible] a Deo [illegible] corpori organico illa infinita [illegible] creatione [illegible] nullam [illegible]

[illegible] minor,

36 [illegible]

[illegible] enim creato nec mutatione ulla [illegible] quam convenientissime [illegible]

[illegible] vel [illegible] revelata [illegible] vel [illegible]

[illegible]

[illegible] sententiam autoritati et [illegible] comparata [illegible].

[illegible] quaestione [illegible] proxime [illegible] animas [illegible] nempe [illegible] animata est [illegible] animam [illegible] hoc [illegible] animati atque adeo [illegible] homicidii [illegible] non vero [illegible] non constat [illegible] contingere [illegible].

[illegible]

[illegible] Scholastici [illegible] et non [illegible] ad [illegible] anima [illegible].

Paragraphus Primus.

[illegible] anima [illegible]

38 [illegible] habent [illegible] operationes [illegible] mobilis [illegible] et [illegible] moveri [illegible] affectiones [illegible] modo [illegible] corpus [illegible] [illegible] in [illegible] et [illegible] ceteris, feliciter revocari possint.

[illegible] extra [illegible] ita afficiant, ut [illegible] in illo [illegible] [illegible] et [illegible] experientia [illegible] [illegible]

abore habemus [illegible] forbes [illegible] organi [illegible] et [illegible] assumere habemus [illegible] [illegible] impulsu oculi membrana ab [illegible] impellitur.

[illegible] hujus [illegible] et exigit [illegible] partes moveantur [illegible] [illegible] et [illegible] moveantur [illegible] [illegible] [illegible] [illegible] [illegible] prout ex intentione [illegible] et [illegible] [illegible] [illegible] continuo [illegible] [illegible] [illegible] plura exempla in re [illegible] manifesta congeramus [illegible] [illegible] partes [illegible] [illegible] [illegible] ergo [illegible] affectiones in mente [illegible] in anima determinat [illegible] motus in corpore consequuntur [illegible] [illegible] corpus [illegible] [illegible] motus et [illegible] nihil [illegible] temporis [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] hujus [illegible].

[illegible] [illegible] [illegible] [illegible] motus in [illegible] [illegible] [illegible] in mente nostra [illegible] affectione [illegible] nostra [illegible]

4º membrorum nostrorum existunt. [illegible] [illegible]

[illegible] et Malebranchius [illegible] [illegible] mutantur neque mente in corpus neque corpus in mentem physice influere, sed quando vel corpus in illius motus [illegible], vel impressiones in sensorio factas mens ipsa cognoscit, sed Deus ea quae occasione impressionis in sensorio factae ideam producit in mente et occasione volitionis motum quem habet mens voluit ipsum corporeum efficiat. in hoc sistemate itaque mutationes armonicae mentis et corporis a sola Dei voluntate pendent, [illegible] et occasionales sunt [illegible] mens et corpus ut hoc ostendit Malebranchius tum in tractatu de inquirenda veritate, tum in Dialogo [illegible], et de Metaphysica et religione. Non [illegible] [illegible] Malebranchii non ponunt ea vere causa illius [illegible] mentes [illegible] in casu [illegible] in [illegible]. [illegible] [illegible] nisi [illegible] [illegible] nisi Deus ipsas modificat, nihil potest esse, nisi Deus ipsas [illegible] [illegible]. Hoc sistema [illegible] occasionalium, et [illegible] [illegible] [illegible], [illegible] nec corpus [illegible] causa [illegible] [illegible] [illegible] praesentia [illegible] et [illegible] in [illegible] et [illegible]. non nulli Sistema Malebranchianum etiam [illegible] [illegible] hoc evolverit, [illegible]

[illegible] [illegible] armoniae praestabilitae [illegible] autor, [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] de [illegible] [illegible]

... e mente nullas habuisse ad explicationem operationis
... cum corpore concordiam, ipsi hypotheses non
premuntur suis difficultatibus suaque obscuritate certe
quaestioni elucidationem negaverunt ... [illegible]
... [illegible] accessit et ... [illegible] per
... causas explicandi venit in mente [illegible]
... automata ... suis singulis corporibus consona [illegible]
... tanti ... [illegible] ... et praecipue a
philo, qui in sua Psicologia rationali paragrapho [illegible] hoc
sistema strenue ... [illegible]
... magni nominis ... ut ... , [illegible]
... [illegible], ... [illegible].

In ... systemate ... [illegible]
... [illegible] nostra ... [illegible]
... proprio principio ... [illegible]
... omni ... , et motione corporis ... [illegible]
... et appetitiones ... serie ... [illegible]
... et appetitiones quo modo ... [illegible]
... , etiamsi nullum ... corpus nulla res materialis
quae illam ad has ideas ... determinaret ... [illegible]
... [illegible] ... in ... [illegible]
... [illegible] non existeret ... continuasque
... ex mente ... perceptiones et appetitiones ... [illegible]
... [illegible] ... [illegible]
... [illegible] ... quo nulla perceptio nulla appetitio
in ... haberetur ... [illegible]
... nostra ... [illegible]

est non tenax et distincte sic contingit ut sequantur [illegible]

omnes ex hac sua perceptionum et volitionum non interrupta

evolutione quae a mente et natura sua propria et reali

[illegible] tale sit quam centrum automaton spirituale [illegible]

cunctorum

Videtur ergo merito [illegible] in productione [illegible]

tali substantia ut independenter a quolibet extrinseco habeat

[illegible] sua perceptiones et volitiones, [illegible] ita corpus [illegible]

[illegible] ita [illegible] machina a sapientissimo rerum

omnium [illegible] artificio elaborata ut vi solum mecani[illegible]

[illegible] ex impressionibus [illegible] in organa sensoria factis,

omnes suos motus peragat independenter ab [illegible]

omnes, ut et illos significando, qui voluntarii dicuntur, quare

omnes motus corporis [illegible]

[illegible]

[illegible]

[illegible] ut perceptiones

[illegible] voluntarii [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] perceptione [illegible]

[illegible]

non [illegible] simul sed ita ut una mobili altera consequatur

sicut et illa perceptiones ea lege [illegible]

[illegible] altera [illegible]

[illegible] automata ea ratione, ut ipso eodem [illegible] [illegible]
[illegible] [illegible] contingat in corpore [illegible]
[illegible] in anima [illegible], [illegible] perceptione [illegible]
et [illegible] in [illegible] perceptio [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] consentientium
[illegible] actiones sed armonica [illegible]
[illegible] [illegible] [illegible] homo in [illegible]
armonia praestabilita.

[illegible] menti [illegible] systema
[illegible] [illegible] [illegible] in
illo exponendo armoniae [illegible] [illegible],
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] mente inter et corpus armoniam [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] materialem [illegible] et [illegible] [illegible]
[illegible] armoniae [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible]
[illegible] in anima [illegible] [illegible]
[illegible] [illegible] corporis et [illegible]
quaedam corporis [illegible] determinatur ad quosdam
perceptiones [illegible] [illegible] [illegible]

44. Intelligitur actio, seu derivatio realis substantiae in alteram [illegible] quomodo vero continuat una substantia agere in aliam [illegible] in corpus [illegible] sentiunt [illegible], qui hoc systema amplexati sunt. Quod [illegible] satis [illegible] est [illegible] mente, aut mente in corpus, ut ex corpore realitas [illegible] transferatur in mentem, [illegible] realitas [illegible] antea [illegible] non [illegible] ex mente [illegible] aliqua in corpus [illegible] quae illi [illegible] non inerat [illegible] in eo [illegible] Scholastici [illegible] et illas realitates substantias [illegible] non accidentia, quoniam accidentia nihil sint, [illegible] repugnat, [illegible] non substantias [illegible] substantia [illegible] sive ex mente in corpus, sive ex hoc in illam transmitteretur.

[illegible] non influere [illegible] quod enim de eo dicitur [illegible] osteudent, quae infra [illegible]

[illegible]

et corpus hic [illegible] posset [illegible] Leibnitio. at quoniam ferme nihil differt a sistemate causarum occasionalium, ut ostendi [illegible] ipsius [illegible] in sua theologia, parte 2 a capite [illegible] [illegible] in illo harmoniae praestabilitae et occasionalitatis [illegible] harmonistarum sistemata rejicienda [illegible] [illegible] accedimus [illegible] alia [illegible] in [illegible] influxum physicum in [illegible] [illegible] et ostendemus hoc sistema [illegible].

Propositio Prima

Commercium inter mentem et corpus non [illegible]

in sistemate assistentiae seu causarum occasionalium

[illegible] sistema istud [illegible] sensu [illegible] per intimum sensum nos cogitare [illegible] stari [illegible] quam [illegible] judicamus, ratiocinamur [illegible] [illegible] agere [illegible] activo [illegible] [illegible] sensus [illegible] [illegible] alteri [illegible] se [illegible], certoque modo [illegible] nat; haec autem omnia in isto sistemate non [illegible] contentia, et intimo sensui haec [illegible] [illegible] hic [illegible] [illegible] [illegible] si duo [illegible] [illegible] eorum [illegible] [illegible] [illegible] [illegible] manus [illegible] utrumque [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sistemate [illegible] [illegible] hominis [illegible] [illegible] [illegible] [illegible]

[illegible] inter [illegible] dilbe [illegible] [illegible] circa veritatem [illegible] vere enim vero [illegible] modo [illegible] [illegible] constat ex [illegible] eorum [illegible] mentes etiam nobilissimae [illegible] in eadem [illegible] potentiae; sed hoc ipso liberum non est [illegible] quam [illegible] sed [illegible] omnes cogitationes et volitiones se [illegible] [illegible] ergo de [illegible] argumento [illegible] [illegible] adversarius aliquid [illegible] mente [illegible] [illegible] [illegible] [illegible] posse [illegible] [illegible] [illegible] volenti, se [illegible] determinari [illegible] hoc [illegible], [illegible] sic [illegible]. [illegible] enim ratio non est cur menti humanae [illegible] [illegible] actiones [illegible] [illegible] potentiae [illegible] [illegible] motus voluntarios.

[illegible] hominem [illegible] in [illegible] rerum [illegible] in [illegible] liberum [illegible] in [illegible] voluntas ad hanc [illegible] determinet [illegible] minimum in unum potius, quam in aliud particulare [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hoc vel illud particulare [illegible] [illegible] mentes [illegible] [illegible] in eadem [illegible] potentiae in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] habet [illegible] determinare non potuit.

[illegible] [illegible] [illegible] [illegible]

velle et nolle quia Deus produxit ipsas volitiones et noliciones ex lege sua ob illa quae praevidit, si agentes non se determinarent in illa, te nollent; similiter humana libertas [illegible] foret si ad eiusmodi libertatem non [illegible] sufficeret ut eo modo actio ipsius a Deo in objecto produceretur, quo ab illo produceretur, si libere operari valeret. In hac enim etiam omnes actiones spontaneitate [illegible] nobis [illegible] cent, quod nemo concedit. Neque hinc est difficultas si sapientiam quis velit dicendo repugnare corporibus, ut libere moveantur, cum [illegible] de humana voluntate [illegible] [illegible]; aut enim repugnat ut mens humana a [illegible] determinare valeat, aut non [illegible]; si non repugnat, [illegible], cur [illegible] virtute illa [illegible] non conveniat et [illegible] non [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] ergo mentis, et [illegible] non est conditio; hac [illegible] vel etiam motus [illegible] a corporibus libere [illegible] ut [illegible] neque a mente libere efficiantur sua actiones. Remanet igitur ut mentem humanam praeditam [illegible] seu potentia [illegible] determinandi, et [illegible] illam existere ut causam [illegible] [illegible] ipsam [illegible] agendi facultate non [illegible], et propterea humanam libertatem [illegible] nimis convelli et plane evertit.

Propositio secunda.

[illegible] systema armonia praestabilitae.

Probatur primo. Illud systema est rejiciendum quod falso innititur supposito. Sed systema armoniae praestabilitae [illegible] supposito; ergo est rejiciendum. [illegible] probatur: hoc systema supponit mentem humanam, et corpus [illegible] [illegible] [illegible] [illegible] nec unum pertinet ad alterum, sed hoc est falsum; ergo et [illegible] [illegible] tanta [illegible], [illegible] mentis [illegible] [illegible]

[illegible] commercio quanta intercausa et effectum [illegible] sicuti posita causa ponitur effectus, ita pariter in commercio nostro [illegible] mente conceptio et [illegible] ea lege ut sicut perfectio effectus respondeat virtuti causæ, ita receptio [illegible] impressiones [illegible] [illegible] [illegible] erit [illegible] ergo, [illegible] mentem humanam operari independenter a corpore et corpus independenter ab anima

[illegible] in hoc [illegible] occasione [illegible] [illegible] posse motus [illegible] corporis [illegible] [illegible] motus [illegible] [illegible] unitas dici non convenit, [illegible] Deus [illegible] potest [illegible] corpori quod singuli continuus motus [illegible] [illegible] singuli [illegible] atque volitionibus quas animæ [illegible] producit

[illegible] [illegible] contrarietur [illegible] [illegible] impedire posse per [illegible] sensuum [illegible] cogitationes [illegible] [illegible] volitiones [illegible] cum oculis [illegible] de [illegible] [illegible] habere [illegible] [illegible] a [illegible] et [illegible] aliena [illegible] multum [illegible] parere [illegible], et ex hoc corruptio [illegible] [illegible] simile testimonia [illegible] et [illegible] [illegible] [illegible] [illegible] cogitationes et volitiones

[illegible], quia cum Deus [illegible] impedire non possemus [illegible]
ipsi haec omnia in nos contingerent, etiamsi [illegible]
[illegible] [illegible] hic [illegible] rex existeret; ergo hoc Systema aperte
repugnat scripturis divinis, et [illegible] rationi.

Probatur 3.o, et [illegible] Systema istud de rerum principiis
[illegible] insufficiens, quod adeo [illegible] harmonistae. [illegible]
ratio sufficiens in hac hypothesi dari potest, [illegible] non semper
[illegible] claras et distinctas, aut contra [illegible] obscuras semper, et confusas
[illegible] [illegible] cum res omnes sint [illegible] in eo[illegible] [illegible]
[illegible] cum ea in mente existat variatio, [illegible] variationi [illegible]
corporis ipsa respondeat [illegible] similis: ut in exemplo, cum in iis, quibus
atra bile, aut alio quopiam malo cerebrum turbatur; itemque in ebriis,
aut illis somno sopitis nullus sit usus rationis: cum caecus natus
nullam coloris, aut luminis notionem habeat: similiter cum quovis
[illegible] organo impedito nullius [illegible] existit [illegible]
saporis, odoris, soni, existitur e contrario quam primum impedimentum
remotum fuerit: cum, [illegible] [illegible] regione, alimentorum [illegible]
[illegible] [illegible] [illegible], animi [illegible] contrario [illegible]:
cum declinante [illegible] mentis [illegible] vigor augeatur; illo [illegible]
[illegible] [illegible] velut consenescat: cum denique, [illegible]
[illegible] longior [illegible] pro aetatis [illegible] animae [illegible]
[illegible] [illegible] variant: haud [illegible] ex systemate h-
armonistarum nulla [illegible], et ratio sufficiens, ac posita illa inde
[illegible] mentis a corpore [illegible] [illegible], [illegible]
hoc systema ponit nullo amplius vero reali, qua reali corporum
existentia [illegible], [illegible] omnis [illegible] testimonio
sensuum [illegible] pendet: ergo istud hypothesis [illegible]
ut [illegible] principiis rationis sufficientis.

Propositio [illegible]

Commercium mentis cum corpore verosimiliter
ponitur in mutua menti a corpore dependentia, qua
mens in corpus motu ejus physice efficienter agit
et vicissim a corpore ad ideas producendas determinatur,
a quibus ceterae ejus actiones dependent.

Probatur propositio. Commercium mentis humanae cum corpore verosimiliter ponitur in mutua mentis a corpore dependentia, si mens ex sua determinatione ita influit in corpus, ut motus illius voluntarios physice efficiat et in productione idearum objectorum pendeat a determinatione motuum materialium, seu phantasmatum excitatorum; sed ita se habet, ergo etc. Minor probatur: motus voluntarii corporis nostri non producuntur a solo Deo ex occasione motuum voluntatis nostrae, neque ideae objectorum a solo Deo pariter producuntur ex occasione motuum materialium in cerebro excitatorum, ut probatum fuit contra occasionalistas; item motus corporis voluntarii non fiunt ex vi solius mechanismi, neque ideae ex [illegible] vi mentis interna producuntur, ut patet ex iis quae diximus contra Harmonistas; [illegible] ergo mens ex sua determinatione ita influit in corpus, ut motus illius voluntarios physice efficiat, et in productione idearum objectorum pendeat ex determinatione motuum materialium, qui in cerebro excitantur. Ratio consequentiae patet, quia nulla alia via [illegible] sentiendi superesse videntur et nulla sit repugnantia in eo, quod [illegible] causae corporeae moveri possint, et quod [illegible] materiales motus de ideis producendis determinentur.

Confirmatur propositio [illegible]

actus voluntatis, semper congenita in actus sua voluntati [illegible] non dissentientibus [illegible] Volfhio et [illegible], nec non pluribus etiam Occasionalistis: ergo active pariter se [illegible] in motibus corporis voluntariis, et [illegible] ex determinatione idearum materialium [illegible] provatur. [illegible] productio et motuum voluntariorum corporis effectus sunt mentis modificationes, sicuti sunt actus voluntatis; ergo si mens active se habet circa actus voluntatis, pari [illegible] active se habet etiam circa motus corporis voluntarios, et circa ideas [illegible] earum ex determinatione idearum materialium. Probatur minor etiam [illegible]: ideo actus voluntatis omissa auctoritate a mente effici dicuntur, quia conscii nobis sumus, a nobis metipsis illos physice produci sed conscii [illegible] sumus, ut propria cujuslibet docet experientia etiam motus corporis voluntarios, et ideas ex determinatione phantasmatum in cerebro excitatorum a mente reipsa effici, ergo etc.

Haec sunt, quae satis esse credidi non dicam ad intelligendum commercium mentis cum corpore, sed [illegible] intelligenda, quae de praedicto commercio illi dicere voluerunt quod si quis plura scire cupit circa tria praedicta sistemata, adeat [illegible] a [illegible], qui egregie illa exposuit. Quod attinet ad modum, quo corporis motus voluntarii, peraeque physice ab anima determinentur, [illegible], hoc omnibus [illegible], nec hoc arcanum [illegible] explicari [illegible] [illegible] enim nos [illegible] posse, [illegible], ut animae nostrae [illegible] [illegible], ejusque facultates omnes plane cognitas haberemus. [illegible] [illegible] numeros [illegible] cognitos habemus, [illegible] omnes [illegible] Pneumatologia [illegible] [illegible] summa [illegible] excogitet, et quae inde consequi [illegible] [illegible] plane ignotus [illegible], quis [illegible], quae summa iis consequentur [illegible] simile iis, [illegible] mentis, seu corporis

ignota mea sine temeritate, qua nec, alterutrum ab altero accipi possit, aut non possit definire nequeunt. Ipsius propius velut [illegible] corpori nostri secundum [illegible] exterioris partes etiam nobis perspecta, velut; quum autem nec natura mentis nostrae nobis satis perspecta sit, nec corporis nostri interioris structuram exactam anatomiae consequi valuit, sequitur, nobis ignotum esse modum, quo mens voluntarios corporis motus efficiat, et mens [illegible] ideis materialibus excitatis determinatas ideas objectorum in se producat.

Monaghanus (?) de viribus

Respondetur objectis quae contra hoc systema [illegible] opponi possunt.

Opponas primo: si vera daretur mentem inter, et corpus mutua dependentia, qua mens influeret in corpus, et corpus in animum, de medio tolleretur systema, quod ordinem naturae evertat; sed hujusmodi systema, quod ordinem naturae evertat, admitti nequit, ergo. Probatur major: juxta ordinem naturae, eadem semper in toto universo conservari debet virium vivarum quantitas, sed data tali mutua dependentia mentem inter, et corpus, qua mens influeret, non servaretur eadem virium vivarum quantitas; ergo etc. Probatur minor: vis, qua [illegible] motus [illegible] influente in corpus, quae [illegible] materiae inhaerebat, oritur in gratiam animae, et [illegible] in [illegible] influente vi [illegible], quae materiae inhaerebat, [illegible] ergo etc.

Respondendo [illegible] proposito [illegible] ordinem naturae eadem semper in toto universo conservari debet virium vivarum quantitas in conflictu, quo duo corpora invicem [illegible] agunt, omitto [illegible] in mutua actione mentis, et corporis [illegible] et [illegible] Opinantur [illegible]

nonnulli leges ita servari in conflictu, quo duo corpora in se invicem impingunt. Verum diversi generis e[illegible] conflictu, quo unum in corpus agit, et hoc in illud, atque adeo, quae dicuntur de mutuis mentis et corporis [illegible] [illegible], repugnant cum deconservanda eadem virium [illegible] quantitate.

[illegible] Si everetur influxus physicus [illegible] [illegible] [illegible] contradictio [illegible] [illegible] corpus non [illegible] [illegible] conflictu, [illegible] [illegible] mutuo in se agunt; ergo etc. [illegible] Si daretur influxus, [illegible] [illegible] quod [illegible] [illegible] in corpus, et vicissim [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] in [illegible]; sed hoc ipso [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] conflictu quod duo corpora in se agunt; ergo etc. [illegible] Major [illegible] [illegible] physice influit in animam illa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] corpus [illegible] [illegible] in corpore [illegible] [illegible] [illegible] [illegible] motu [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] habet vim, quam [illegible]; ergo a pari si daretur [illegible] influxus [illegible] inter [illegible] corpus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] ad hujus probationem nego nam hujus probationi [illegible] et nego [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntatis non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] materialis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et influere [illegible] in [illegible] [illegible] [illegible] in illa, transferat illa [illegible] [illegible] [illegible]

[illegible] movendo [illegible] [illegible] in alienatione [illegible]

[illegible] Quomodo autem agat mens in corpus, et illud in illam, [illegible] hoc inter ignotas referendum est [illegible] absque ullo [illegible] [illegible], solius mentis, movere motus corporis voluntarios, [illegible] se [illegible] [illegible] spiritus [illegible] membra movendi [illegible].

[illegible] Mens in suis [illegible], nequit [illegible] pendere a corpore; ergo [illegible] in corpus mens, hoc tamen [illegible] [illegible] [illegible] [illegible] separata [illegible] autem cogitare non potest; sed mens [illegible] [illegible], et [illegible] nemine [illegible] ergo etc.

[illegible] [illegible] mens in suis cogitationibus [illegible], et [illegible] a corpore, [illegible] separata [illegible] [illegible] non [illegible] [illegible] et libera [illegible] voluntate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntate [illegible] corpori [illegible].

[illegible] ab organis corporis [illegible] [illegible] [illegible]

nostra unita cor [illegible] illabimur [illegible] videat in sui speciem [illegible] [illegible] anni, [illegible] motiones determinant ut [illegible] [illegible] [illegible] multo ma[illegible] illa determinare [illegible] ad perceptionem rei nobis ipsam; [illegible] bene illa immediate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] motores [illegible] aliorum motionum non determinant, ergo [illegible] motiones determinant [illegible] sui ipsam perceptionem, tum primo consensu nostri [illegible] motiones percipere [illegible] [illegible] in ujusvis rei sensibilis perceptionem [illegible] [illegible] [illegible] monstratur. Sed hæc omnia, [illegible] [illegible] [illegible]

[illegible] [illegible] anni [illegible] [illegible] [illegible] [illegible] motione [illegible] quæ [illegible] motiones cerebri a rebus sensibilibus excitatæ determinant mentem ad sui ipsius perceptionem, [illegible] et [illegible] perceptionem ipsam [illegible] [illegible] perceptionem rei sensibilis [illegible] [illegible] [illegible] [illegible] ut motiones percipiat [illegible] [illegible] in ujusvis [illegible] sensibilis perceptione [illegible] [illegible] [illegible] nostri [illegible] pacto moveatur [illegible] motiones illa determinare [illegible] ad qualemcunque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] minore [illegible] [illegible].

[illegible] [illegible] motiones [illegible] determinare mentem [illegible] [illegible] perceptionem [illegible] [illegible] [illegible] hanc structuram quoque, ac combinatio cerebri [illegible] perceptionem [illegible] determinare [illegible] non [illegible] non [illegible]. Major probatur. [illegible] [illegible] structura et combinatione [illegible] motiones [illegible] [illegible] excitatæ præsens [illegible]

16 Respondeo [illegible] hujus [illegible] ante [illegible]. Mens enim nostra [illegible] corpori unitur [illegible] ipsius unioni ita est comparata, et per [illegible] existat humanum [illegible] signa, et [illegible] cognoscat [illegible] et qualitates corporeas, minime vero corporis structuram et combinationem [illegible] sine [illegible] ratione mens [illegible] ignotum sibi est, sicuti ignotus nobis est [illegible] Hoc [illegible] corporis combinationem, et structuram [illegible] praesentem [illegible] mens nulli magis est praesens quam sibimetipsi, et tamen seipsam [illegible] non agnoscat. Oculus pariter nulli magis praesens est, quam sibimetipsi, et tamen caetera videt, minime vero seipsum.

Propositio [illegible] Mens humana [illegible] haberet, produceret [illegible] multa [illegible] mundo [illegible] nationa [illegible] habet. ergo mens ideas [illegible] realia [illegible] [illegible] producat, et [illegible] [illegible] producit vel per creationem, vel per [illegible] ex [illegible] in [illegible] existenti [illegible] [illegible] creaturis competere [illegible] in [illegible] apud [illegible] hanc [illegible] non competere [illegible] quia difficilius est, ex phantasmate, utpote [illegible] educendi [illegible] illi creare, sicuti difficilius est [illegible] ex lapide educere quam illum creare; ergo [illegible] mens humana in hoc sistemate pro[illegible] ideas [illegible] objecti [illegible] illud cognosceret [illegible] si objectum [illegible] ideas efformet, [illegible] non efformat [illegible] ideas habebit priusquam illas efficiat [illegible] aliquod objectum [illegible] efformare [illegible] objecti [illegible]

generat; similiter ipsius objecti mens ideam effingere nequit sicuti pictor non potest depingere hominem quem numquam vidit, nec nullam habet ideam [illegible] eorum.

Respondeo ideas esse modos spirituales, qui a rebus non sunt mundo corporeo nobiliores saltem in genere entis licet in genere rei spectata nimirum hominum existimatione, quamvis nobiliores esse possint: omnis enim substantia quovis modo creata in genere entis nobilior est: quare licet mens substantia spiritualis virtutem producendi non habeat, habet tamen virtutem efficiendi [illegible] modi substantiae spirituales sunt. [illegible] Deo, [illegible] a mente [illegible] [illegible] materia contenta. [illegible] enim quam sint modi entis a materia [illegible] non possunt. [illegible] [illegible] idea objecti pingendi: illa contra habet [illegible] subiectum [illegible] materiali [illegible] creatum.

Paragraphus Quartus.

(De sede animae.

Quaestio nunc instituitur utrum anima hominis sit [illegible] tota in toto corpore an [illegible] sedem suam habeat in praecipua corporis parte [illegible] in cerebro, in quo, ut infra dicemus, fiunt omnes sensationes [illegible] animam vegetabilem [illegible] hominis [illegible] per omnes corporis partes [illegible] quae per totum corpus extenditur. [illegible] anima hominis

tota existit in toto corpore, ut et que tota in singulis partibus [illegible] [illegible] non aequaliter agat in omnibus sed in aliquibus vegetet, in aliis sentiat, in aliis intelligat et velit.

Alia sententia est recentiorum qui putant tamen residere in cerebro in quanam vero cerebri parte sit [illegible] [illegible] inter se dis[illegible] [illegible] putant illius sedem esse in ea cerebri parte, quae ab [illegible] [illegible] [illegible] habetur corpus [illegible] [illegible] [illegible] [illegible] [illegible] opinionem secuti sunt, ipsam in glandula pineali velut [illegible] quadam [illegible] [illegible] [illegible], [illegible] quae [illegible] dicitur, superiorem capitis partem occupat. [illegible] Cartesiana opinio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Cartesio [illegible]; [illegible] plane [illegible] [illegible]. [illegible] [illegible] [illegible] physica [illegible] [illegible] [illegible] [illegible] [illegible] qui sine glandula pineali [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] suo [illegible] hac glandula nihil [illegible] [illegible] sensuum officio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] pineali [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sententiis [illegible] Cartesianorum opinionem [illegible] [illegible] nostri [illegible] [illegible] sequenti conclusione [illegible].

Conclusio.

Mentis sedes non in toto corpore, sed in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in ea cerebri parte, quae [illegible] dicitur.

Probatur prima propositionis pars. Si mentis sedes esset in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] videret in oculo audiret in aure; sed mens humana [illegible] et in

oculo nec audit in aure · ergo est. Si vocatus, nisi [illegible] videat in oculo, et in aure audiret [illegible] non est primo, [illegible] non [illegible] sentire quia illi oculis et auribus [illegible] animo [illegible] ne [illegible] occupato; ergo [illegible] non est, cur idem objectum semper perdi- [illegible] non [illegible] si [illegible] utriusque oculi [illegible] [illegible] sic [illegible] cerebro [illegible] [illegible] vel [illegible] culo [illegible] [illegible] [illegible] [illegible] sensus [illegible] integros [illegible] [illegible]; idem [illegible] parte cujus nervus [illegible] aut [illegible] [illegible] sentire [illegible] infra sectionem ligaturam · quum igitur nihil ho- [illegible] contingat, dum [illegible] constituti sequitur nec etiam in oculo videre, neque in aure audire, [illegible] nec toto corpore [illegible] non esse, ut opinantur [illegible].

[illegible] altera [illegible] propositionis [illegible] [illegible] [illegible] statuitur anima [illegible] in solo cerebro et [illegible] in ea cerebri parte, quae callosa dicitur, sensationes, sicut ergo in solo cerebro [illegible] [illegible] et [illegible] [illegible] parte callosa. [illegible] Solo cerebro [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] servus · ergo est. [illegible] [illegible] [illegible] [illegible] solum cerebrum [illegible] omnem sensum [illegible] vel [illegible], ut et ipse somnus qui e [illegible] cerebro [illegible] magna ex parte [illegible] facultatem quam [illegible] vigiliae vestivit; [illegible] illa [illegible] via, per quam nervi a membris externis ad illud pertingunt, obstructa sit [illegible] ipso [illegible] membrorum [illegible] perit [illegible] [illegible] [illegible] in suas institutiones medicas [illegible] commixtura [illegible], [illegible] [illegible] cerebri, aut cere- belli; omnis actio per nervos inde [illegible] statim [illegible] [illegible] in [illegible] et membranis intactis, [illegible] [illegible] [illegible] multis [illegible] observationibus, et alii.

[illegible] probat, omnibus cerebri partibus laesis, praeter partem callosam mentis [illegible] corpore perditiones non impediri: ergo in toto cerebro, et verisimilius in ea cerebri parte, quae callosa dicitur, sensationes fiunt.

Paragraphus Quintus.

De sensationibus.

Dices primo. Mens humana ut declaratum legimus in conciliis Viennensi, et Lateranensi est forma hominis. Sed non esset, si in unica parte duntaxat resideret; ergo in unica tantum parte non residet. Sed est per totum corpus diffusa. Minor probatur. Aliae formae corporeae per omnes partes diffunduntur, et si diffusae non forent, humanam formam non haberentur; ergo etc. [illegible] mens hominis in una tantum parte resideret, etiam in unica duntaxat operaretur, quum nulla substantia agere possit in distans; sed hoc dici non potest, nam [illegible] partes corporis brachium, pedes, [illegible], singulis [illegible] partibus operatur. ergo etc.

Respondeo [illegible] hujus probationem [illegible] ante, nego [illegible]. Nulla enim adest paritas inter mentem et ceteras, quia aliae formae corporeae nil habent [illegible], mens humana vero est forma spiritualis, [illegible] humanam, intellectionem, volitionem [illegible], [illegible] hominis in certa specie constituat, et ab omnibus rebus secernat, [illegible] est [illegible] forma [illegible] per totum corpus non diffusa, [illegible] cerebro resideat. Non est igitur comparanda [illegible] spiritualis [illegible] ingenerabilis, quam formis materialibus [illegible] corruptibilibus.

Ad confirmationem [illegible] hominis in una tantum parte resideat, [illegible] in unica tantum parte operatur [illegible] per se seu immediate [illegible] in unica tantum parte operatur [illegible]

virtutis suae [illegible] nullam, et extra distantia[m] nullam movere [illegible]. Circa
Propositio quae [illegible] implicita probanda, de [illegible] est sic distinguen-
da venit: nulla substantia agere potest in distanti distantia virtutis
suae [illegible] in distanti distantia suppositi ergo [illegible]. Ita enim existens
in cerebro potest agat in distanti distantia suppositi movendo cor-
poris partes a cerebro distantes non agit tamen in distanti distantia vir-
tutis siquidem in illas [illegible] nerveum [illegible], et spiritus animales, ner-
vos et musculos unde motus voluntarii oriuntur.

Instabis. Mens humana suas operationes elicit immediate,
et non se in qualibet corporis parte; ergo [illegible] distinctio
improbatur. [illegible]. Ita dolorem sentit in manu vel pede, si manus vel
pes laedatur, sic et oculis, auribus audit, videt, et modicas tactus sentit.

Respondeo [illegible]
[illegible] sentit [illegible] vel [illegible]
oculis et [illegible] in [illegible]
[illegible] cetera [illegible] sensatione [illegible],
[illegible] dolorem sentit in manu, vel pede si [illegible]
[illegible] vel pes [illegible] oculi [illegible], et [illegible]
[illegible]
et [illegible] nec ulla perceptio [illegible] sensationis in
organis externis, [illegible] in illis habetur [illegible]
est [illegible] organa, [illegible] impressio [illegible]
[illegible]
[illegible] opinio-
nem [illegible]
[illegible] primo [illegible].

Instabis [illegible] sentit [illegible] puncto, [illegible]
organo sensorio [illegible] continenti [illegible]

... organis externis [illegible] et determinative, sicut [illegible] [illegible] ipse [illegible] sensatio [illegible] in [illegible] cerebro [illegible] determinative [illegible] sensationes sicut [illegible] externis [illegible] [illegible] aut alteri objecto [illegible] obversamur [illegible] [illegible] et statim [illegible] [illegible] oculi [illegible]

Ideo [illegible] ipso [illegible] [illegible] sensorio, [illegible] sensationis [illegible] nulla intercedit mora observationis [illegible] nulla mora intercedit [illegible] et a [illegible] [illegible] [illegible] [illegible] propagatum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nulla [illegible] [illegible] [illegible] [illegible] [illegible] vox [illegible] nostras [illegible] [illegible] lucem [illegible] [illegible] omnia [illegible] in illo [illegible] [illegible] non possit [illegible] [illegible] [illegible] [illegible] maxima [illegible] propagari.

[illegible]

[illegible] ea parte destituti, [illegible] [illegible] [illegible] [illegible] [illegible]

et vitam haben in aalibus, etiamsi cerebro sine [illegible] ergo etc. [illegible]

[illegible] lacertae aliqua [illegible], quae [illegible] [illegible] [illegible] transversim [illegible] singula illorum [illegible] aeus puncturam [illegible] aliam quamcumque irritationem variis modis torquentur, ac pro- [illegible] de hac sentiunt sine [illegible]; ergo etc. ex analogia, quae intercedit inter corpus [illegible] et [illegible] quid potest de homine [illegible] in historia academiae [illegible] ad annum mdccxii [illegible] [illegible] [illegible], cujus in lapidem totum abiit et [illegible] pinguis et sanus vixit. [illegible] a [illegible] [illegible] [illegible] academiae parisinae cui ibus erat [illegible], [illegible] ex eadem [illegible] [illegible] (Pater Reginald) qui duabus horis [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] et [illegible] capit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dedisset [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] ad tres horas in [illegible] [illegible], [illegible] [illegible] horas [illegible] postea convulsiones [illegible] similiter [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] post XX [illegible] [illegible] [illegible] [illegible] [illegible] oculos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ac antea: post [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] ac [illegible] post [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] rediit.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] et [illegible] [illegible]

enim medulla, [illegible] partes [illegible] possunt remanere [illegible]
[illegible] stabim [illegible] motu [illegible]
oationem [illegible]
[illegible], ex quo [illegible] ex aliis partib.
pro primis in medulla [illegible] dolore [illegible]
[illegible]
[illegible]
[illegible]
haurire poterat [illegible]
[illegible]

[illegible] natura[illegible]
[illegible] de alone cerebro et [illegible]
[illegible]
[illegible]
[illegible] spontanei [illegible]
[illegible]
[illegible]
[illegible] sanguinis manet in corde [illegible]
illa circulatio cessat. [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Dissertatio tertia.

De potentiis animae.

Hanc dissertationem quatuor sectionibus absolvam: in prima sectione de facultate seu vi sentiendi, de imaginatione seu imaginandi [illegible], memoria et de intellectu agam; in altera [illegible] [illegible] ea quae ex voluntate [illegible] [illegible] tractare [illegible], [illegible] [illegible] [illegible] maxime [illegible] [illegible] [illegible] [illegible] [illegible] in vos [illegible] et volo has facultates nec ab ipsa mente nec inter se [illegible] separatas distinctas ut Thomistae et Scotistae [illegible] conveniunt

Sectio prima.

De vi sentiendi, imaginatione et de intellectu.

Paragraphus primus

De vi sentiendi.

Sensus sive facultas sentiendi [illegible] et [illegible] [illegible] est facultas [illegible] [illegible] [illegible] ex [illegible] [illegible] [illegible] [illegible] [illegible] facultati [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a [illegible] [illegible] [illegible] [illegible] [illegible] gratum [illegible] [illegible] vel ingratum [illegible] [illegible] ex [illegible] [illegible] [illegible] conspicimus, ubi [illegible] voluntatis [illegible] [illegible] [illegible] [illegible] mentis actione [illegible] [illegible] [illegible] [illegible] earumque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hoc [illegible] [illegible] [illegible] non sensio [illegible] sensatio [illegible] [illegible] [illegible] [illegible] et infra videbimus.

Animadvertendum [illegible] [illegible] sensationem [illegible] et [illegible]

[illegible] sue [illegible] declarend, et [illegible] relaxa[illegible] [illegible] a [illegible] conveniet [illegible]atam esse [illegible], ex omnibus partibus corporis solos nervos esse, qui ex aliquo objecti sensualis affecti [illegible] sunt, [illegible] in [illegible] excitere sensationem [illegible] Cerebri [illegible] [illegible] [illegible] directione [illegible] [illegible] [illegible] [illegible]: nulla particula [illegible] nec motum voluntarium, nec sensum sine nervo habet, et [illegible] si nervus [illegible] [illegible], sensu ac motu statim privetur. Secundo [illegible] [illegible] mentem nostram [illegible] [illegible] sensationis nihil quandoque sentire, [illegible] scilicet [illegible] alicui [illegible] [illegible] [illegible] intenta. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sacerdote. [illegible] Restitutum nomine refert [illegible] Augustinus libro 14 de civitate Dei cap. 24 [illegible] quando placebat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] solum pungentes [illegible] me sentiret, sed et [illegible] [illegible] [illegible] sine ullo [illegible] [illegible] Non autem [illegible] [illegible] non sentiendo [illegible] corpus [illegible] [illegible] [illegible] tanquam in [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] sensationem non habere in [illegible] [illegible] impressione facta ab objectis externis in nostra sensoria externa neque [illegible] impressionem [illegible] [illegible] in cerebro excitatam [illegible] [illegible] [illegible] [illegible] [illegible] commeantibus, sed per illam mentis affectionem qua ipsa percipit res extra nos positas occasione impressionis [illegible] [illegible] externa, in qua perceptio [illegible] sensibilis [illegible] et [illegible] cerebro perficitur.

Hinc propterea organa sensionis, et sensationis non dicantur sed nervi medio probatur. Si sensoria externa et alia corporis organa communicationem non habeant, si spina dorsi alicui una cum nervis discriminatur, tunc nulla in homine contingit sensatio; etiamsi organa corporea objecto sensibili afficiantur: ergo sensatio nulla in nobis habetur per solam impressionem factam ab objectis externis in nostra sensoria externa; verum neque ulla sensatio habetur in homine per solam impressionem factam ab objecto sensibili in organis externis atque ab iis ad [illegible] relatam seu propagatam. Etiam maximi organa corporis apud hominem integra et valentia sint, et illa nervis cum cerebro communicationem habeant, contingere tamen potest, ut in homine nulla sensatio habeatur, si quando ille in contemplatione alicujus objecti vehementius mente sua defixus sit, ut experientia patet; quandoque enim et nos apertis oculis [illegible] inveniamus, nihil audimus, cum alicui rei contemplandae [illegible] intenti simus; ergo neque per solam impressionem sensatio habetur, sed per mentis affectionem, quae percipit res sensibiles hac impressionis factae in organis externis in nervos sensationem [illegible] et in cerebro [illegible] seu [illegible] argumentum ostendit.

[illegible] sensatio [illegible] [illegible] [illegible] exercit, et ibi perficitur ubi tamen sensatio determinatur; sed objecta sensibilia [illegible] [illegible] exercent in organa externa [illegible] nervos in iis organis [illegible], et spiritibus plenos certo modo agit et mentis sensatio determinatur [illegible] [illegible] impressionis in cerebrum relatae; ergo etc. [illegible]

[illegible] illi [illegible] aliquas [illegible] manere [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] alterius [illegible] colore [illegible] [illegible] [illegible] mente [illegible]

[illegible] doctrina duo corolaria sequuntur. [illegible] sensationes [illegible] in cerebro [illegible] sensiones [illegible] [illegible] sensationi [illegible] nil aliud intelligitur, quam [illegible] [illegible] sensationes [illegible] [illegible] facultas animae [illegible] sensationes et [illegible] [illegible] perficere valet.

Alterum [illegible] sensione et sensatione [illegible] spiritus [illegible] vocantur [illegible] spiritus [illegible] subtilissimi, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] eiusdem

[illegible] imaginatione, memoria et intellectu.

[illegible] vero, ideo [illegible] illi

facultate imaginari seu fantasia appellant et illam [illegible]

[illegible]

[illegible] repraesentat cum illa [illegible] externa minime afficiant

seu cum in corpore [illegible] sensationem [illegible]

[illegible]

[illegible]

[illegible] sensus nostros [illegible]

[illegible]

[illegible] a praeteritis sensationibus objecti [illegible]

[illegible]

[illegible] determinant, quaedam vestigia et

quasi caracteres, in sensorio [illegible]

[illegible]

[illegible]

passiones illas [illegible] vestigia illa [illegible]

[illegible]

[illegible] imaginationi [illegible]

[illegible]

[illegible]

[illegible] passiones [illegible] communicen-

[illegible] objecti sensatio-

nem determinavit; in quo autem consistant haec vestigia [illegible]

requirit [illegible] imaginationes illas [illegible]

te sua ab [illegible]

[illegible]

[illegible] visione [illegible] in sensorio communi, quod unquam [illegible] facta fuit per sensus: quo in casu profecto imaginatio [illegible] ex tali impressione nullatenus pendebit ab illis vestigiis [illegible] [illegible] modum non remanserit ipsa impressio per spiritus [illegible] [illegible]. Hoc autem confirmatur exemplo [illegible], qui [illegible] complures sui [illegible] statu [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Memoria vel sumitur pro facultate reminiscendi, vel pro hujus facultatis actu. Si primum, est illa mentis vis qua ipsa inde: pendenter prorsus ab omni externorum organorum immutatione, [illegible] cogitata jam cogitare potest, ita ut eadem jam cogitasse [illegible] conscia sit: si secundum, est ipsa [illegible], quae cogitavimus, recogitatio [illegible] [illegible] adminiculo immutationis factae in organis externis [illegible] [illegible] [illegible] illa a nobis jam cogitata sunt [illegible] [illegible] [illegible] [illegible] memoria [illegible], et [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] versatur circa [illegible] [illegible] [illegible], et [illegible] [illegible] habeat conscientiam [illegible] objecta [illegible] prius a nobis cogitata fuerint quam conscientiam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] operatio [illegible] [illegible] memoriae [illegible] [illegible] erat dicitur recordatio.

[illegible] [illegible] [illegible] memoria mentis humanae pendeat vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] corporis [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] affectione [illegible] [illegible] [illegible] [illegible] ab illis contractae [illegible] [illegible] [illegible] sobiis [illegible] moveri deinde possint eodem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] corporis [illegible] [illegible] [illegible] cogitatas recogitare [illegible]

quiescentes ab omni motu, immutatione organorum externorum nisi de nulli solius ac eas in cerebro [illegible] modo quo in corde [illegible] sit; nec autem motio ad nutum [illegible] excitari nequit nisi dicatur aliquid ex [illegible] vel cognitione in cerebro [illegible], quod certe dici [illegible] nequit [illegible] necessario [illegible] affectione prima vel cognitione ab ipsis [illegible] contracta; ergo etc.

Ex hac [illegible] sequitur [illegible] nimia [illegible] [illegible]itate [illegible] nimia ejusdem humiditate magno esse memoriae detrimento: nam illa impedit quominus cerebri fibrae impressionem recipiant [illegible] spirituum [illegible] qui in cerebro excitatur, [illegible] res percipitur: haec vero efficit ut receptam impressionem [illegible] [illegible] [illegible] [illegible] memoria [illegible] [illegible] [illegible] molles et humidas non servat impressiones in eo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] impressionem [illegible] [illegible] [illegible] [illegible] [illegible] responderet recipiunt. E contra in juvenibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] spirituum [illegible] motu et [illegible] recipiunt et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] memoriae [illegible] [illegible] [illegible] et [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] ejus non ita [illegible] [illegible] [illegible] quia habent [illegible] molliora in [illegible] vestigia [illegible] [illegible] [illegible] cerebri fibras habent [illegible] [illegible] difficulter [illegible] impressiones [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] corpori [illegible] memoria [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] recipiendas aut conse[illegible] [illegible] impressiones [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tota memoria [illegible] [illegible] [illegible]

[illegible] nominis [illegible] [illegible] anno [illegible] in historias academiae [illegible] ad annum [illegible] nobilem [illegible] scentem qui [illegible] in [illegible] detrimentum sensit [illegible] quitate [illegible] et [illegible] suum sermonem [illegible] deinent.

[illegible] ntellectus e ea vis ac, qua percipit rationes rerum se conle[illegible] [illegible] ex alio colligit [illegible] seriem [illegible], in[illegible] tellegit se se intelligere [illegible] [illegible] omnis [illegible] et [illegible] semetipsa [illegible] sese in ea penetrare [illegible] in eam imagi[illegible] nibus [illegible], e necesse: atque [illegible], quod menti [illegible] [illegible] cogitat, et [illegible] [illegible] [illegible]

Sectio Secunda.

De voluntate.

[illegible] sectione [illegible] memoria et intellectu [illegible] [illegible] alia [illegible] dicet voluntate[illegible] [illegible] nulla e mentis humanae potentia, quae aliquo modo voluntati [illegible] humana [illegible] illas [illegible] sectiones duas [illegible] [illegible] voluntas humana [illegible] [illegible] voluntas sit, [illegible] [illegible] [illegible] conata [illegible]

Paragraphus Primus

[illegible] voluntas e ea animae facultas, qua aliquid [illegible]

seu e ipsa ãa quatenus una rē apetit altera agit. Duo itaque sunt actus voluntati velle, et nolle. sicut enim perceptio judiũ et jucr= sujae intellectui, ita volitio et nollitio ad voluntatem pertinent. Hac facultas dici solet etiã apetitus ralis seu ratio animo apetitus, quia per eam in bonum tendimus; ralis vo, quia non instinctu motibus corporis, sed ratione dirigitur.

Hujus facultatis objectũ dicitur ee bonũ, sicuti objectũ intellectus dicitur ee verũ. Bonũ autē hoc loco dicitur, quicquid humanae nae consentaneũ e, ipsamque respicit. Hoc bonũ dividitur in honestũ jucundũ et utile, seu commodũ. Bonum honestum vocatur illud recta rationi consentaneum ē, jucundũ quod delectationẽ parit. utile quod ad bonũ honestum, vel delectatione acquirendũ inservit. sic sapientia ē bonum honestum utile, et jucundũ. Praeterea dividitur hoc bonũ in verũ, et aparens. illud e, quod tale verè ēe, quale nobis ripsa ee videtur aparens e contra dicitur quod reipsa nobis bonũ non e sed ee videatur. sic voluptas non ē nisi bonũ aparens. Malũ a bono oppositum dicitur, quod humana nae alignd affert detrimentũ. si hoc malum vere fãt, ab bona nae, dicitur malũ verũ si vero tantum videtur aliquod damnũ nobis inferre, nobis dicitur malum aparens Praeterea quemadmodum bonum ee diximus ita malum, pariter triplex. aliud scilicet e malũ inhonestũ, sive turpe; aliud molestum et aliud incommodũ. vitium, quod recta rationi adversatur. dolorem, quod dolore afficit sed sãpe ut mors, fame, dolor ni damnum hereditas etc. Verbiũ ommino quod impedit, quominus ... assequamur quod apetimus. His notatis sit

Conclusio.

Humana voluntas ... tendere natura malũ ut ipsũ tale, quatenus malum ē, minime potest

Probatur secundo. Si voluntas humana ita aversaretur malum ut ipsum velle posset quatenus malum, posset etiam velle suimet ipsius miseriam. hoc propositio liquet ex definitione mali. Sed voluntas humana nequit suimetipsius miseriam velle. ergo neque ita malum aversatur, ut ipsum velle possit quatenus malum. Minor probatur ex divo Augustino, qui in enchiridion numero [illegible] dicere non dubitavit nos ita velle esse beatos ut esse miseros non solum nolimus, sed neque quidem possimus velle [illegible].

Confirmatur propositio. Eodem intimo sensu, quo experimur nos ferri in bonum innato quodam amore [illegible], etiam nos ita aversari malum ut quamprimum aliquid sub ratione mali nobis apparet contrarie [illegible] ipsa ab illo retrahatur [illegible] ut [illegible] generi animantium homini [illegible], ut se vitam [illegible] [illegible] ita aversatur malum ut ipsum [illegible] minime amare possit.

[illegible] si voluntati humanae ita velle bonum, ut bonum [illegible] possit [illegible] ergo si [illegible] possibile voluntas ita aversatur malum ut ipsum nullatenus amare [illegible] et revera [illegible] naturam [illegible] necessitatis [illegible] in bonum tendere ut nihil sub ratione boni se praebeat, possit quin naturali inclinatione in illud [illegible] ut [illegible] quia si tollis illam [illegible]tionem, tollis naturam.

Paragraphus secundus.
Solvuntur objectiones.

[illegible] Humana voluntas pt apetere malu sub ratione mali; ergo non ita aversatur malu ut ipsum velle nequeat auatenus malu ē. Pb. ans. voluntas nostra e potentia libera [illegible] si malu sub ratione mali apetere n̄ posset libera nō foret [illegible]

[illegible] ideo ans. [illegible] [illegible] probationi [illegible] nare nego [illegible] voluntati humana libertas in [illegible] non e ut possit aversari bonu sub ratione boni et apetere malu sub ratione mali [illegible] dicamus in ea ut circa iudicanime [illegible] possit agere et non agere.

[illegible] [illegible] [illegible] e libera circa [illegible] [illegible] apetere malu. [illegible] [illegible] [illegible] [illegible] agitur: [illegible] vita, et mors; bonu et malu, quod placuerit dabitur illi. ergo etc.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] bonu et mali [illegible] potest apetere vel non apetere [illegible] et malu aversari vel non aversari [illegible] libertas contradictionis [illegible] [illegible]; [illegible] pt aversari vel non aversari bonu [illegible] [illegible] apetere mali [illegible] apetere sub ratione mali [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] homini non e [illegible] [illegible] ut nullam [illegible] [illegible] [illegible] illud praeceperit. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] impe[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] proximo [illegible] [illegible] habet, vult illi malu sub ratione mali ergo [illegible] [illegible] apetere malu [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] proximu suum odio habet vult illi malu [illegible] [illegible] mali proximi ideo ans. sub ratione mali [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] malu alienu, [illegible] [illegible] [illegible]

aut aliquid simile hoc proximo optat [illegible] sub specie [illegible] boni [illegible] ipsius mutare [illegible] ex malo [illegible] aliquod commodum si ei consecuturum atque ideo non appetit malum quia malum est [illegible] ratione malum ipsius [illegible]

Instabis: [illegible] voluntas humana potest appetere malum quatenus [illegible] malum [illegible] ergo nullo [illegible] [illegible] damnati poenis aeternis [illegible] non est ergo [illegible] appetere malum quatenus [illegible] malum [illegible] non est simpliciter malum [illegible] animas [illegible] [illegible] quae [illegible] damnati [illegible] non est quatenus [illegible] [illegible] animas quatenus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ratione [illegible] [illegible] quae sane nulla indiget expositione [illegible] [illegible] [illegible] non est quam [illegible] [illegible] [illegible] unde [illegible] de [illegible] proditore: bonum inquit erat ei si natus non fuisset homo ille.

[illegible] his simul [illegible] voluntas eodem modo se habet ad bonum et malum, quo intellectus ad verum et falsum: sed intellectus cognoscit et [illegible] et [illegible] ergo voluntas appetere potest malum et [illegible] Secundo [illegible] et scientia [illegible] existente [illegible] [illegible] [illegible] sunt [illegible] ex quo nulla [illegible] [illegible] potest, et nihilominus [illegible] homines [illegible] non [illegible] [illegible] veritatem non curant ergo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et ex [illegible] per hoc [illegible] [illegible] [illegible] peccat ex ignorantia [illegible] [illegible] malum cognitum et malum [illegible] [illegible] [illegible] ego [illegible]

[illegible] primum [illegible] [illegible] [illegible] Licet enim voluntas aliquo modo [illegible] [illegible] intellectui [illegible] quemadmodum iste nequit assentiri falso [illegible] [illegible] [illegible] [illegible] nequit appetere malum [illegible] [illegible] [illegible] sub specie boni [illegible], attamen hae duae mentis humanae facultates non se habent [illegible] eodem modo [illegible] intellectus

potest cognoscere tamquam verum [illegible], tunc ut potentia intellectiva per [illegible] oppositionem cum vero: contra autem voluntas non est appetere malum qua malum, quia malum et malum simpliciter non sit sub appetitionis ratione [illegible] virtutem, et scientiam [illegible] bonum ex quo nulla necessitas, nec se sequi potest, et [illegible] naturalis ratione potest [illegible] accidens, et [illegible] naturalis ratione [illegible]; sic etiam ex bene vulnere manus [illegible] sequitur mors, sequi potest [illegible] chirurgi absentia [illegible] ex [illegible] [illegible] et in hoc casu [illegible] virtutem non sectantur, nec scientiam curant non [illegible] veri, sed quatenus in virtutis exercitio, in [illegible] mali per

5 actiones, et ex perversa ratione [illegible] argumentum nihil urget [illegible] nostram. Aliud enim est velle malum cognitum, et malum et aliud velle malum [illegible] mali [illegible] mali cognitio ut malum [illegible] in eo [illegible] bonum, a qua abducitur, [illegible] mali [illegible] autem malum [illegible] mali, [illegible] malum appetit, ut eo ipso ratione mali et [illegible] allicitur. Qui ergo peccat ex malitia vult malum cognitum ut malum quia vult suam actionem [illegible] [illegible] non vult [illegible] mali quia vult actionem illam ut appetitui suo sensitivo consentaneam. Qui autem peccat ex ignorantia putat a se divinam legem non violari, nec in actione sua nihil mali deprehendit. Quibus solutis in [illegible] remanet sententia nostra qua [illegible] malum ratione sui non esse appetibile [illegible] humana voluntate.

Quaestio [illegible]

[illegible] voluntas humana a potentia libera, et qua libertate sit donata.

[illegible] voluntati nec a potentia ad [illegible] [illegible] [illegible] nos [illegible] [illegible] [illegible] [illegible] [illegible] a libertate a necessitate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] libe[illegible] a coactione [illegible] [illegible] aliqua actio [illegible] libe[illegible] a [illegible] [illegible] sit [illegible] libertate a necessitate.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] extrinseca [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] efficiendo et [illegible] [illegible] [illegible] et [illegible] volere per volitionem, quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Nec [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] extrinsece [illegible] [illegible] non [illegible] ita [illegible] ascensum ut [illegible] [illegible] [illegible] Ad ascensum [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] habeat [illegible] voluntate [illegible]

[illegible]

[illegible]

Conclusio:

[illegible] luntas humana e opera absolute contradictionis [illegible] indifferentis.

[illegible] sentit animus se moveri [illegible]

se vi sua non aliena moveri: minor vero liquet ex ipsa de [illegible] [illegible]

[illegible] actiones suas indifferens non [illegible]

[illegible] et stultitia merito arguere [illegible]

[illegible]

[illegible] de fide, contra Manichaeos, alias [illegible] deinceps [illegible]
[illegible] plura argumenta a [illegible]
petita [illegible] firmabit sententiam nostram, quam [illegible]
in [illegible] quidem humana libertati [illegible] negare illi [illegible]
sint, quin facto simetipsis quoque [illegible] contradicant. [illegible]
enim et [illegible] ut publica pax [illegible], et [illegible] civitate et
republica [illegible] eos, qui [illegible] solicitati. et
illi sunt in periculis, et in dubiis [illegible] apprime [illegible]
uno [illegible] ita se gerunt, ut ambigere nemo [illegible],
et ipsi sentiant [illegible] esse [illegible]
[illegible] nihil [illegible]
[illegible] necessitati subjectos.

[illegible] libertas
[illegible]
gentiles [illegible] in [illegible] cum
agendum. Hac in primis loquuntur [illegible]
[illegible] ab initio constituit hominem, et reliquit [illegible]
[illegible] mandata, et praecepta [illegible]
mandata [illegible]
[illegible] [illegible] [illegible]
voluerit porrige [illegible]
[illegible] voluntati [illegible]
negare [illegible] nihilominus [illegible]
[illegible], et [illegible] argumenti [illegible]
plura [illegible]
non [illegible] mandata [illegible]
[illegible] si [illegible] peccato [illegible]

[illegible] ... [illegible] vere egens [illegible] sit aute mors [illegible] in [illegible] peccati [illegible] ... [illegible] apostolus [illegible] ... [illegible] ... [illegible] ... [illegible] ... et [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] eligere possit.

[illegible] ... [illegible] humana [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] hoc habet = ecce [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] in [illegible] scriptura testimonium [illegible] velat.

Scriptura, et Patres [illegible] omnes, [illegible] veteres [illegible] ... [illegible] ... [illegible] ... [illegible] homines [illegible] ... [illegible]

[illegible] [illegible] [illegible] omnes [illegible] [illegible] [illegible] [illegible] [illegible] auctoritate, et [illegible] [illegible] [illegible] [illegible] [illegible] merito ab omnibus habebitur. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vellent, [illegible] voluntate ad hac [illegible] [illegible] sant. Tullius [illegible] ejusd. [illegible] testimonio ignorans, quoniam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] valeat [illegible] [illegible] libertate [illegible] agere, ergo [illegible] [illegible] [illegible] [illegible] [illegible] in nostris actionibus [illegible] [illegible] [illegible] [illegible] hoc [illegible] [illegible] posset, quin [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible]

[illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] non [illegible] in [illegible] hanc libertatem indifferentiae [illegible] illa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] habet: non [illegible] [illegible] bonum, hoc [illegible] eadem sententia [illegible] post originale peccatum nullam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

sententia. nam sensus ille non aliter est intelligendus, quam de [illegible]
concupiscentia nostra, quae non sunt in nostra potestate [illegible]
[illegible] non [illegible] [illegible] peccata. [illegible] illius [illegible]
[illegible] est: non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
malum mente. hoc ago [illegible] [illegible] non concupiscere seu [illegible]
[illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].
[illegible] propterea: si quod [illegible] illud [illegible].... [illegible] [illegible] [illegible]
[illegible], [illegible] illud [illegible] quod [illegible] in [illegible] peccatis [illegible]
concupiscentia, quae cum ex Adami peccato sum [illegible] [illegible],
et ad peccatum nos [illegible] [illegible] [illegible] peccati [illegible].
[illegible] [illegible] S. Augustinus [illegible] illius mente [illegible]
[illegible] ex testimonio allato in fundamento nostrae propositionis:
[illegible] [illegible] [illegible] [illegible] non probant liberum nostrum
arbitrium [illegible] [illegible] peccato [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] per concupiscentiam [illegible] mali [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] vitiatum seu infirmatum [illegible]

[illegible] [illegible] ex ratione: voluntas humana [illegible] [illegible]
[illegible] [illegible] [illegible] seu exerciti [illegible] [illegible] [illegible] [illegible]
operandum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et non [illegible] [illegible] haberi
minori deberet; sed hoc [illegible] [illegible] non [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] non [illegible] [illegible].

[illegible] [illegible] maiori [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] concupiscentia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] operandum [illegible] [illegible]
deberet [illegible] operandum [illegible] [illegible] [illegible] [illegible]

[illegible] indifferens, sed de hujus mundi creatio:
ne [illegible] indifferens [illegible] indifferentia activa, sive tali, qua
[illegible] potentia [illegible] potuit [illegible] determinare ad
producendum mundum [illegible] extrinseco se determinante non
[illegible] quum igitur [illegible] nostra indifferentes sint indifferen
tia activa nullo indigent extrinseco determinante ad [illegible],
sed se ipsas determinant [illegible] ipsa [illegible]
[illegible] docet. [illegible]
[illegible] ipsa det:
[illegible]
ad providendum [illegible] exercitii. [illegible]
creata [illegible] se ipsa [illegible] determinari [illegible]
[illegible]
[illegible] intelligi [illegible] se ad [illegible] deter
minat, ita intelligi [illegible] qualibet alia res creata a non
agendo se [illegible] determinet, [illegible].
[illegible]
[illegible] distinguo [illegible] intelligi [illegible]
[illegible] se ad [illegible] determinat [illegible]
qualibet alia res creata [illegible]
illius concursu a non agendo [illegible]
[illegible] intelligi [illegible] qualibet alia res creata [illegible]
[illegible] a non agendo [illegible]
[illegible] creationis [illegible]
necessaria [illegible]
[illegible]
non efficit [illegible] concurvat [illegible] non [illegible] non capiat sicut

[illegible] contingit in causis necessariis. Quod tale esse vellit [illegible] Thomas pluribus in locis, ubi docet Deum naturas [illegible] non evertere, sed continere et conservare velle, ita ut naturis illis [illegible] actio et illarum motio.

[illegible] Deus movendo creaturas [illegible] illas ex necessitate movet et agit, ergo etc. [illegible] Deum [illegible] cui resisti nequit. voluntati enim ejus quis resistet? ad [illegible] Romanorum [illegible] sed agens cui resisti nequit, ex necessitate movet et agit; ergo Deus movendo creaturas ex necessitate movet, etc.

[illegible]

[illegible] non [illegible] [illegible] resisti [illegible] ex necessitate movet et agit [illegible] illa [illegible] [illegible] quod movet non [illegible] do [illegible] [illegible] [illegible] Deum [illegible] ex necessitate [illegible] [illegible] illius operationi sit cui non [illegible] [illegible] [illegible] [illegible] [illegible] aliquo modo resisti [illegible] conquirere possit natura [illegible] [illegible] [illegible] non [illegible] Thom. sed ex [illegible] examinare [illegible].

[illegible] validius [illegible] [illegible] [illegible] voluntate [illegible] intellectui [illegible] [illegible] [illegible] rationes ibi [illegible], quin illa [illegible] illi [illegible] non ita ab illo pendere, ut ab illius ultimo [illegible] necessario determinatur [illegible] [illegible] determinare [illegible], tum quia et [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] de [illegible] [illegible] valeat voluntas [illegible] tate determinare [illegible] amoris nostri conditione, temperamento, et [illegible] astri plurimum [illegible] juxta nonnullos pendere [illegible] verum inde inferri nequit [illegible] in suis operationibus, saltem per accidens a corpore cui unitur dependeat [illegible] juxta illos, ut haec nos cogant et rapiant [illegible] [illegible] temperamentum [illegible] dicant, ut sentiamus vim quamdam, quae nos alliciat, [illegible] moveant, cogere vero, et rapere [illegible] libertate arbitrii in nobis [illegible] a divina praescientia [illegible] justinus sive auctor quaestionum ad [illegible] [illegible] non est praescientia causa ejus quod futurum est sed id quod futurum est causa praescientiae; siquidem non praescientiam consequitur futurum, sed futurum consequitur praescientia. [illegible] Augustinus, sicut tu memoria tua non cogis facta esse quae praeterierunt: sic Deus praescientia sua non cogit facienda quae futura [illegible] in Theologia autem [illegible], ubi de divinis attributis agemus, omnia argumenta quae ex divina praescientia contra libertatem humanam [illegible] afferri [illegible] singulatim solvemus.

[illegible]

[illegible] Theologiae naturalis

Theologia Naturalis, cujus amplissimum [illegible] [illegible] Theologiae sacrae fontibus et [illegible] intelligentia [illegible] naturalis [illegible] per [illegible] [illegible] homines qui eximie

auctoritatis Ecclesiae jugo [illegible] abstrahunt, et suos errores [illegible] antes, e nomen [illegible] quod idem sonat, ac sermo de Deo. Definiri potest haec facultas scientia de Deo, vel rebus divinis, aut scientia eorum, quae Deo insunt et eorum quae per ipsum fiunt vel fieri possunt. Porro [illegible] ex vera hujus facultatis [illegible] liquet ex eo, quod sic accepta a qualibet alia facultate distinguatur. Haec enim sola habet pro objecto ipsum Deum. Dicitur autem naturalis, quia de hoc suo objecto agit lumine naturali seu [illegible] de illo disserit, quae [illegible] ratio naturalis circa illud consequitur. Quatuor sectionibus hanc dissertationem absolvemus; in prima considerabimus Deum in se, seu absolute, [illegible] de Dei existentia, essentia, et ejus praecipuis attributis verba faciemus: in altera vero Sectione Deum considerabimus relative [illegible] ordine [illegible] ad creaturas et [illegible] loco agemus de Deo omnia conservante, cum causis ad actiones concurrente, movente et omnibus providente. Postremo ostendemus Deum esse supremum hominis [illegible] et [illegible] erroribus Theologiae naturali adversis [illegible] adjungemus.

Sectio Prima.

De Dei existentia, essentia et praecipuis ejus attributis.

Quamvis nimirum hic [illegible], et cuncta, quae [illegible] videmus aperte Dei existentiam significent, tanta tamen [illegible] fuit [illegible] insania, ut [illegible] modo non est ut si non animo, ore tamen negarent, ac eos aliquando [illegible] Deum, sicque omni vivendi libertati fores aperuerint. Tales inveniuntur hinc et Augustinus, [illegible] iniquitates [illegible]

9º

impleatur in eis quod scriptum est: dixit insipiens in corde suo: non est Deus. insania ista paucorum est. Inter veteres eos qui Atheismum professi sunt, numerat Sextus Empiricus lib. 9 contra Mathematicos Diagoram Melium, Prodicum Ceum, Euhemerum, [illegible], Theodorum, Protagoram Abderitem, Critiam aliosque. Postremis vero hisce temporibus noti sunt [illegible], Lucilius quidam origine Italus, qui disseminato per Galliam errore Tolosae combustus est. Alter vero idem supplicium sustulit qui ex calvinista factus Atheus. Mersennus refert scripsisse librum de arte nihil credendi, in quo illud verissime diceret: oportere prius calvinistam fieri, qui Atheus esse vellet. Hunc errorem denique secuti sunt Tolandus, et Spinosa qui ratione idem nomine sed non fide christianus Atheismum docuit, unam tantum rerum substantiam in rerum natura, quam Deum nominabat. Huius proprietates nominabat cogitationem et extensionem, ac quas particulares res veluti modi [illegible]. Contra hos omnes itaque videndum modo utrum existentia Dei lumine naturali ostendi possit, et quoniam triplex est demonstrationum genus, aliae scilicet sunt demonstrationes morales, quae ex principiis moralibus ad mores spectant, virtutes ac vitia pertinentibus, aut ex Historia, et gentium omnium consensu deducuntur, aliae physicae quae ex mundi huius adspectabilis contemplatione derivantur, aliae denique metaphysicae quae ex entis necessarii et a se notione desumuntur. His omnibus utemur quidem in primis demonstrationes morales, quae doctis aeque ac indoctis convincendis claritate sua sunt propriae accommodatae.

Paragraphus Primus.

Demonstratur existentia Dei.

Argumentum primum morale. Evidens est evidentia morali existentia Dei. Illud existere omnes homines agnoscunt paucis scelestis exceptis: sed omnes homines paucis exceptis Deum existere agnoscunt: ergo evidens est evidentia morali Deum existere majore certe, saltem nec evidens nobis est existere [illegible], nec [illegible] esse existisse. Minor probatur, atque de Dei existentia communi consensu ostenditur ex Seneca qui testatur, nullam gentem adeo esse extra leges moresque projectam, ut non aliquos Deos credat. Tullius etiam hoc idem testatur, dum libro de Legibus ita loquitur: nulla unquam gens neque tam immansueta, neque tam fera existit, quae non etiamsi ignoret qualem (Deum) habere debeat, tamen habendum sciat. Hunc ex omnium populorum consensum ex profanis scriptoribus affirmant etiam Plato, Aristoteles, Diodorus Siculus, aliique, quos longum esset recensere. Ex scriptoribus autem sacris satis est Hieronymi qui in epistola ad Nepotianum scribit: Omnes gentes [illegible] unum Deum agnoscunt. Barbarorum feritas, et Politorum turba populorum strictorum suum in cultu nominis ejus fregerunt melos, et totius mundi una vox est: Deus est. Nec juvat, nonnullos contrarium sensisse, ut supra monui. hi sane vim argumenti non eludunt, siquidem satis [illegible] dicitur alii, potius, paucos cavillos sui [illegible], qua genere omnes gravissima ac etiam evidentia momenta habentes pro existentia Dei.

Accedit, quod qui honeste vivit, et agit, quandam laetitiam internam sentit; qui vero, patrat scelus aliquod expavit

tristitia et horrore, etiamsi non palam et in luce hominum, sed clam, et sine teste ab illo patratum fuerit. Haec autem laetitia de recte facto, et tristitia de malo patrato in nobis certe non haberetur, nisi existeret Deus, qui summam sui reverentiam nobis indidit. Cur enim timet scelestus? non homines, quos crimen latet, non ipsum scelus, cujus voluptate potius allicitur: ergo numen supremum, ut adeo recte Tertullianus in Apologia contra gentes cap. 17 ita dixerit, hoc est summa delicti nolentium recognoscere, quem ignorare non possunt.

Atque hinc patet, sit notionem Dei, quam nos habemus, inter infantiae praejudicia, ut Atheus fortassis contendat, non nisi falso et temere constitui posse. Nemo enim sine maximae temeritatis nota contenderit, potest in vetustissimis Philosophis qui maxime in prisco antecessit temporibus habiti sunt, etiam etiam merito optimoque jure habentur, praejudicatas opiniones adeo valuisse, ut prohibuerint prorsus, ne verum in re tanti momenti eam aliquis viderit. Praeter recensitos adest Trismegistus qui ita praeclare de Deo scripsit, ejusque naturam tam singulariter expressit, ut eam a Moise doctrina hausisse videatur. Huic accedit Thales Milesius, quem sequitur Anaxagoras Clazomenius, qui dixit: una omnes res erant, mens vero distinxit illas, decenterque composuit. Quam plures alios hoc enumerat Lactantius in sua Teologia nati, quos jure status gratia juvabit quamvis nonnulli, quamvis parum caute de Deo interdum locuti fuerint quum plures Deos admisisse videantur, verisimillimum tamen est ostendi clarissimus (Aristoteles ... tertius sui

plures esse Deos credidisse, ut multa minora numina [illegible] so-
Summi Numinis legibus parere, judicaverint

Secundum argumentum physicum a Crisippo confectum et a Tullio relatum 2° libro de natura Deorum: si est aliquid in rerum natura, quod hominis mens, quod ratio, quod vis, quod potestas humana efficere non possit, est certe, quod illud efficit homine melius; atqui res celestes, omnesque eae, quarum est ordo sempiternus, ab hominibus confici non possunt; est igitur id quo illa conficiuntur homine melius. Id autem, quod potius dixeris, quam Deum? Etenim si Dii non sunt, quid esse potest in rerum natura homine melius? in eo enim solo ratio est, qua nihil esse potest praestantius. Esse autem hominem, qui nihil in omni mundo melius esse, quam se, putet, desipientis arrogantiae est; ergo est aliquid melius; est igitur profecto Deus. Huiusque Crisippus, qui paucis, sed clare ex mundi constitutione ostendit existere Deum rerum omnium [illegible], cui argumento [illegible] et alterum ex mirabili structura corporis nostri, quae si diligenter considerata fuerit [illegible], nemo tam evidenter quin intelliget huius tam pulchrae imaginis auctorem non nisi Deum esse potuisse. Ita, ut inquit Mercurius Trismegistus, quis unquam fuit oculorum pictor, quis nares, auresque tornavit, quis labia distendit oris, quis nervos tetendit, atque ligavit, quis irrigavit venas, quis ossa congessit solidata, quis denique in tota materia singula naturae, vidique dimensa, nec non propriis [illegible] diversa constituit? [illegible] hoc solus ipse invisibilis Deus cuncta, pro sua voluntate [illegible]

Porro haec omnia tam mirabilia homini constitutiva [illegible], quae tanto artificio, ordine et proportione in hoc humano

orbe facta sunt, et conservantur, quilibet, dummodo mente sanus sit, persuadere debent, se non a fortuito atomorum concursu, sed ab artifice summo, sapientissimo Deo existentia ra[illegible]. Quare ~~[illegible]~~ de natura sua Tullius libro 2do de nat. deorum sic redarguit Epicureos volentes mundum ex fortuito atomorum concursu coaluisse. Si mundum, inquit ille, efficere potest concursus atomorum, cur templum, cur domum, cur urbem non potest, quae sunt minus operosa, et multo quidem faciliora? Ista temere de mundo effutiunt, ut mihi quidem numquam hunc admirabilem coeli ornatum suspexisse videantur. Nulla igitur ratione credi debet, ex fortuito atomorum concursione mundum hunc aspectabilem conditum fuisse.

Tertium argumentum Metaphysicum. Omnis res, omnisque causa in tota rerum, et causarum collectione existens, vel est facta vel non est facta; sed non omnis res, nec omnis causa in tota rerum collectione existens est facta; ergo datur aliqua res, sive causa existens in tota rerum et causarum collectione, quae non est facta. [illegible] Nam inter duo contradictoria qualia sunt facta, non facta, quae his duabus aequivalent aliquo modo ea, et non ea, nullum datur medium. Probatur minor. Si omnis res in tota rerum collectione existens est facta, haec vel a se, vel ab alio facta; sed omnis res, omnisque causa in hac rerum collectione existens, neque a se, neque ab alio facta est; ergo etc. Maior patet certa, quia si quid daretur medium inter haec duo a se vel ab alio, esset utique hoc a nihilo, a quo certe aliquid fieri prorsus est impossibile, ut evidenter colligitur ex pronunciato illo: nihil nullo [illegible]

nemo est, quod non habeat vim vincere suam primam partem existens; existens siquidem, idem primo producere non posse seipsum, ut diximus in Ontologia, ubi de causis verba fecimus. Ostenditur itaque minor. Omnis res, omnisque causa in tota rerum collectione existens non est facta ab alio existente extra hanc totam rerum, et causarum collectionem, siquidem extra illam nihil est, quod sane, ut diximus, aliquid producere non potest. Non est facta ab alio existente intra totam rerum collectionem, siquidem sic admittere deberemus mutuam causalitatem, quam in sectione de causis repugnare ostendimus; ergo omnis res, omnisque causa in hac rerum collectione existens non est facta ab alio; ergo aliqua res, et causa existit a se; ergo existit Deus, quae consequentia legitima est, quum infra ostendemus, principium illud a quo omnia dependent, Deum esse. Hoc argumentum, quo paucis immutatis fere omnes ulterius ad demonstrandam Dei existentiam procedunt, et adversariis admittentibus processum in infinitum, ex quo postea non eliciunt argument, sed efficiunt non existere Deum, siquidem hoc etiam admisso idem robur habet, et servat.

Sequitur alterum argumentum quod non est minoris momenti, ac sit praecedens. Omnia entia existentia, nec sunt intrinsecus necessaria, nec omnia contingentia; non primum, quia ultra omnium productionem omnia existerent, consequenter omnia sunt necessaria, et aeternissima, quod adeo falsum est, ut nulla indigeat probatione. Non secundum, quia ultra modo productionem omnia quia entia contingentia sunt de se indifferentia ad existendum, ac proinde insufficientia quae a se ipsis determinari nequeunt, ut quisque fateri debet, dummodo sermonis conscius sit; ergo existit ens necessarium, in quo continentur ratio cur entia contingentia existunt; sed hujusmodi ens necessarium est Deus; ergo etc. Nec valet, quod

introducere processum in infinitum, quo nonnulli ex adversariis sentiunt contingentibus tribuere sufficientiam ad existendum. Nam etiam hoc admisso nihilominus etiam entia contingentia insufficientia forent siquidem insufficientia si insufficientiae addatur etiam in infinitum numquam sufficientiam causare potest, sicut paupertas si in infinitum addatur, paupertati numquam divitias faciat.

Quid his duobus argumentis respondere valeant Atheistae non video. Scio, hoc effugium illis familiare esse: omne ens existit contingenter, et ab alio si distributive, non vero si collective sumatur. Responsum sane, et effugium ita miserabile, ut nullam attentionem a Viris qui primoribus labiis Dialecticam degustarunt, mereatur. Ceterum illis satisfacere placet, ut delirium suum, si fieri possit, agnoscant. Necessitas et contingentia in existendo sunt attributa, quae rei intrinsecus conveniunt non secus, ac rationalitas competit homini: quemadmodum igitur ex eo, quod quilibet homo distributive sumptus est animal rationale, sequitur nullum hominem esse, qui non sit animal rationale, ita etiam ex eo, quod quodlibet ens distributive sumptum est contingens, et ab alio sequitur nullum esse ens, quod non sit ab alio, et contingens; ergo si verum est, omne ens distributive acceptum esse contingens et ab alio; erit verum etiam collective, si nullum plane sit, quod a se, et necessario existat.

Confirmatur iterato in hoc universo materiae motus, quo effectus in ea continuo varii, et plurimi contingunt; sed materia utpote de se iners sui motus principium esse nequit, ut dictum est de causis materialibus, et probat dictum illud quidquid movetur, ab alio movetur; datur igitur Deus, qui talis motus auctor, et principium est. Quod enim aliud ens hujus motus principium [struck] principale esse dicemus?

Opones primo. Existentia Dei ē articulus fidei dicente Apost. ad Hebreos cap. 11 v. 6. accedentē ad Deū oportet credere, quia ē. ergo nequit ratē naāli demonstrari; quod enim fide divinā certo habendum est, excedit mentis humanæ capacitatē.

Rideo disto ants: existentia Dei ē articulus fidei, hoc ē ad-admitti debet per fidē si per rationem non innotescat ido ants. ē articulus fidei adeo ut non nisi per revelaōnē cognosci possit nego ants. et conqua. Accedense ad Deū oportet in primis illius existentiam fide tenere, si per lumen naāle sibi perspecta non fuerit; quod si lumine nāāli illius existentiā agnoverit, hinc sibi satis consultū habet, si piam credendi affectum habeat.

Opones sēo. Entia contingentia sunt perfectionis finitæ. Deus vero ēst infinitæ perfectionis. ergo ex entibus contingentibus existentia Dei demonstrari nequit, siquidē quod ē finitæ perfectionis non ē mediū proportionatū ad demonstrandā causā infinitæ perfectionis.

Rideo concesso ante ido conquā; cujus implicitā probaōne sic ergo: quod ē finitæ perfectionis non ē mediū aptū, seu proportionatū ad demonstrandā causā infinitæ perfectionis quoad quid ē ido, quoad an ē nego propositionē sequitur quidē æqualitas perfectionis immediato, quo quis utitur ad demonstrandā essentiā rei, quæ æqualitas, quum non habeatur inter Deū, et creaturas, utpote finitas, et limitatas existentia Dei demonstraōe, quæ dicitur quoad quid ē esse nequit. At non requiritur æqualitas perfectionis inter Deū, et creaturas, ut ex iis Dei existentiæ demonstraō habeatur, quæ dicitur quoad an ē; sed satis ē connexio, quæ intercedit inter creaturas, et Deū earumdē creatorē.

cum ex hac connexione legitime infertur hoc consequens: existit creatura; ergo existit creator, quem non nisi Deum, in cujus dicione creaturae sunt posita, e supra ostendimus.

Instabis primo: existentia entis contingentis non est necessario connexa cum existentia Dei; ergo ex illa hoc inferri nequit. Probatur antecedens: si entia contingentia essent necessario connexa cum existentia Dei, necessario existerent; sed entia contingentia necessario non existunt; ergo etc.

Respondeo distinguo antecedens: existentia entis contingentis non est necessario connexa connexione mutua cum existentia Dei, concedo antecedens; connexione non mutua nego antecedens. Ad cujus probationem distinguo maiorem: si entia contingentia essent necessario connexa connexione mutua cum existentia Dei necessario existerent, concedo maiorem; si essent connexa connexione non mutua, necessario existerent nego maiorem, et consequentiam concessa minore, nego consequentiam. Duplex est connexio, alia est mutua, et alia non mutua; illa habetur inter duo, ex quorum uno aliud, et ex hoc alio illud rursus inferri potest, sic sol mutuo connectitur cum luce diurna; connexio vero non mutua intercedit inter duo, quorum unum sine alio licet haberi non possit, sine aliis hoc tamen aliud absque illo haberi potest, sic creaturae connectuntur cum Deo. Quare existente sole licet necessario existat lux diurna; tamen existente Deo necessario non existunt creaturae, siquidem inter unum et aliud non habetur eadem mutua connexio.

Instabis secundo. Creaturae sunt contingentes, Deus est ens necessarium; ergo sicuti ens necessarium potest existere quin existant entia contingentia, ita creaturae contingentes existere possunt, quin existat Deus: ergo stat, primum ex creaturis Dei existentiam inferri non posse.

Dico concesso antecedente nego [illegible] [illegible] [illegible] [illegible] contingens non habet necessariam [illegible] existendi, et [illegible] [illegible] [illegible] [illegible] [illegible] necessario in [illegible] [illegible] [illegible] necessarium [illegible] [illegible] [illegible] [illegible] aliorum entium. [illegible] [illegible] alia assignari [illegible] quia ex ente contingente vero de facto [illegible] consequens necessarium [illegible] v.g. loquor. ergo possum loqui; quae consequentia est legitima [illegible] valeat illatio ab actu ad potentiam; a contradictorio consequentis ad contradictorium antecedentis [illegible] [illegible] necessario [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] necessarium qui [illegible] termino [illegible] [illegible] fundamentum [illegible] necessarium [illegible] non [illegible], [illegible] non est necessarium. ergo [illegible].

[illegible] [illegible] creatura [illegible] in [illegible] [illegible] non [illegible] [illegible] [illegible] suae existentiae illa [illegible] [illegible] [illegible] collective, ergo [illegible] ens necessarium [illegible] existere [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] existentiae, [illegible] [illegible] ens contingens [illegible] existat ens necessarium. [illegible] Non repugnat [illegible] in infinitum in causis efficientibus nec valet argumentum a sensu distributivo ad collectivum [illegible] [illegible] medium demonstrationis [illegible] necessarium [illegible] creatura sunt contingentes [illegible] [illegible] [illegible] demonstrationi; [illegible] ex [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible], ad hujus probationis [illegible] primam partem [illegible] [illegible] non valet argumentum a [illegible] [illegible] [illegible] collectivum, si [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] nego [illegible] partes [illegible] creaturae [illegible] sint [illegible] in sensu [illegible] tivo debeant quoque ea in sensu collectivo, supra [illegible] se sive repugnet sive non repugnet processus in infinitum in causis, semper stat causam [illegible] quae [illegible] ut tota [illegible] collectio [illegible] sit ut [illegible] composita [illegible] demonstrationis [illegible] necessitate hipotetica, et connexionis [illegible] necessaria [illegible] et [illegible] non sint, simpliciter, et absolute necessaria, [illegible] sunt in necessaria necessitate hipotetica, et connexionis, quia in [illegible] necessario [illegible] et [illegible], cum [illegible] metaphysice connectuntur [illegible] a se, aut per [illegible] nullius [illegible].

[illegible] plura simul. [illegible] existeret ect [illegible] amplius est in hoc [illegible] summo bonum [illegible] omne [illegible] destruit omne [illegible] S. Augustinus [illegible] non existere [illegible] summe [illegible] existeret [illegible] hominum, et [illegible] cur boni premerentur [illegible] mali [illegible] mali [illegible]

cura haberet; Quarto et ultimo, cum negotia potius pro ratione virium, et industriæ ubiter succedant quam pro bona justitia. omnia sane probant vel non existere Deum, vel illum non esse [illegible] [illegible] quod idem habere est ac illum non existere.

Ad primum argumentum: Deo, summum malum [illegible], quidem summum bonum, non vero summe bonum destruere omne malum. [illegible] primum est, quia si existeret summum malum utpote omni [illegible] absolutum careret libertate, ac proinde necessario destrueret omne bonum quod sibi contrarium est; contra vero summum bonum est primum et supremum liberum atque adeo, si omne malum destruere si vellet, et aliquod malum pro libera sua electione permittere. Neque ex hac responsione colliges Deum fore crudelem, si omnia mala destruere posset, et non vellet. pessima siquidem est illatio. Placuit Deo suam bonitatem [illegible] manifestare et submittere hominem in manu consilii sui, ut homo libertate sua [illegible] [illegible] [illegible] et tunc illius misericordia elucet et ut homo illa abutens scelera perpetrando malis pariter [illegible] afficiatur, et hinc appareat illius justitia.

Ad reliqua tria argumenta respondeo magnum esse discrimen inter providentiam supremam et universalem, et inter providentiam politicam, et particularem [illegible] ut [illegible] suo fine habet [illegible] æternam; hæc vero habet felicitatem temporalem. Spectat quidem ad providentiam politicam et particularem impedire [illegible] [illegible] impiorum prosperitatem bonorum vexationem, et alia hujusmodi, ex quibus et reipublicæ tranquillitas turbatur. Verum hæc non spectant ad supremum provisorem, qui scit, ut quæ [illegible] sit

corona martyrum, quae non esset si in potestate hominis non esset bona facere, et mala perpetrare. Porro nec misericordia illius eluceret, qui superveniendo [illegible] allevat eum, neque sapientia, nec [illegible] et omnipotentia, et bonitas Dei, qui sapientia, et potentia sua etiam de malo eruit bonum, ac de illo bene agit ut docet S. Augustinus in Enchiridio.

Aliis de causis etiam non pertinet ad Deum impiorum prosperitatem impedire. Primo ut intelligant, justi quanta sint bona amicis promissa si tanta sunt inimicis concessa, quae tamen boni non debent nisi terrenas, et temporanea sint. Secundo ut eluceat divina justitia, quae impiis etiam pro aliquo morali bono opere, praemium naturale retribuit. Non pertinet vero piorum hominum temporalia mala et vexationes impedire ut eorum patientia exerceatur, et animi soliditas [illegible] [illegible] in infirmitate perficitur, inquit S. Augustinus in [illegible] [illegible] noli putare malos esse in hoc mundo, et nihil boni de illis agere Deum. Omnis malus aut ideo vivit, ut corrigatur, aut ideo vivit ut per illum bonus exerceatur. Non pertinet denique [illegible] [illegible] cuiuslibet [illegible], ut appareat supremum Dei dominium in omnia entia, [illegible] supremus Dominus [illegible] vult.

Paragraphus Secundus
De essentia Dei

Deus est ens omni compositione expers, simplicissimum, infinitum, aeternum, immensum, perfectissimum, nemo cui similitas sit inventus, qui in [illegible] [illegible]

quorum, quo praedicato statuenda sit illius essentia metaphysica nemo est qui hoc sibi atque vendicat ut Simonides interrogatus tunc ab Hierone tyranno, ut refert Tullius lib. primo de natura deorum, quid sit Deus, sibi unum diem ad deliberandum postulavit; postridie, cum idem rogaretur biduum, hoc elapso, quatriduum sibi proposuit. Causam dicere jussus, cur ita deliberationis tempus duplicando continuo expetteret, respondit, quia quanto diutius considero, tanto mihi res videtur obscurior. Quamvis tamen propter angustiam et caliginem mentis nostrae, quae sit Dei natura nihil nos clare distincteque videamus, de illa nihilominus philosophari licet, ut aliquam divinae naturae notitiam (qualis cumque demum ea sit obscura et confusa) assequamur. Quare inter tot hujus rei opiniones quas [illegible] recensere et enumerat Joannes Martin Teologus primarius Complutensis, quas tamen ad 4 commode reduci posse ait, sentit modernus Philosophus amplectemur communiorem tum Theologorum, tum Thomistarum, quae statuit et defendit in his duobus praedicatis esse a se essentiam metaphysicam Dei recte constitui.

Conclusio.

Ens a se, sive aseitas est essentia Metaphysica Dei.

Probatur propositio. Illud praedicatum dicitur essentia metaphysica Dei, quod primo constituit et distinguit Deum ab omni non ipso, et est radix, et origo caeterorum ejus attributorum. Sed ens a se seu aseitas est hujusmodi praedicatum. Ergo ens a se, seu aseitas est essentia metaphysica Dei. Major patet ex notione essentiae metaphysicae. Minor probatur. Illud praedicatum, quod antecedit aseitatem. Et si quis a nobis quaerat [illegible] ens a se, respondemus solum

[illegible], sed [illegible] seu [illegible] a nobis non [illegible]. [illegible] alia [illegible] in praedicatu, quae primo [illegible] asseitas, [illegible] a se, seu aseitas e illu praedicatu, quae primo intelligitur, [illegible] praedicatur [illegible], quae aseitas, [illegible] sit [illegible] attributa quae [illegible] [illegible] non ipse [illegible] infinita, quae sit radix, et origo [illegible] attributorum. Nulla [illegible] quae sit [illegible] nulla est, ut [illegible] in praesenti questione, [illegible] habet [illegible] sufficientem [illegible] attributa [illegible] omnibus ipsa aseitas, radix, et origo aliorum [illegible] summe perfectum [illegible] [illegible] sed [illegible] nullum [illegible] sit summe perfectum nisi sit a se [illegible], quod alio indiget ad existendum, [illegible] omne ens, quod a se non existit non est summe perfectum; ergo aseitas est radix et origo omnium [illegible] attributorum, et [illegible] essentia metaphysica [illegible] recte statuitur in aseitate, seu aseitate.

Confirmatur. [illegible] impedit prout [illegible] [illegible] Deo et creaturis, [illegible] essentialiter asseitate, et [illegible] ergo sicut essentia metaphysica [illegible] in [illegible], ita aseitas e [illegible] metaphysica [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nostra [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] contrariis.

Solvuntur Objectiones

[illegible] dumtaxat [illegible] adversariorum argumenta [illegible] [illegible] reliqua quae nobis opponi possent [illegible] [illegible]

sic enim veritati dicebo, et vos nihilominus, quomodo illa qua opus ē
lectione ac meditatione utamini, quae nonnulli per contrarias sectiones ha-
bent capienda. Sit itaque prima. Deus est id quo melius excogitari
non potest: sed id quo melius excogitari non potest est complexus omnium
perfectionum: ergo Deus est complexum omnium perfectionum; atqui in
hoc complexo essentia Dei metaphysica ē reponenda, quod confirmo.
Essentia Dei metaphysica constitui debet in illo primo praedicato
quod primo constituit, et distinguit Deum ab omni non ipso et est radix,
seu origo omnium divinarum perfectionum, seu supremum praedicatum
complexum: ergo praedicatum complexum divinarum perfectionum ē essen-
tia metaphysica Dei.

Respondeo concedo maiorem, ergo minorem: est id, quo melius excogitari non potest
in ordine physico seu ē in linea entitatis physicae ē complexum omnium
perfectionum concedo minorem: est id quo melius excogitari non potest in linea
entitatis metaphysicae ē complexum omnium perfectionum nego minorem. et
distinguo consequens; ergo Deus est respectu quoad suam entitatem physicam
complexum omnium perfectionum concedo consequentiam; ergo Deus est respectu
quoad suam entitatem metaphysicam ē complexum omnium perfectionum.
Ad primam nego consequentiam. Nam sicut omnipotentia, sapientia
etc. licet sint maxime in omni linea perfecta, formaliter tamen non sunt o-
ptima, nisi in linea omnipotentiae, sapientiae etc.; ita complexum licet
complexum omnium perfectionum realiter sit id, quo melius excogitari ne-
quit, non formaliter seu metaphysice et in ratione [illegible] constituat
summa a se existendi sufficientiam. Ad confirmationem ergo nam
essentia Dei metaphysica constitui debet in illo primo praedicato quod
primo constituit, et distinguit Deum ab omni non ipso, et radix [illegible]
formalitatis a se [illegible] complexum omnium perfectionum nego minorem,
sicque distincta minorem nego consequentiam. Essentia metaphysica Dei

inferre debet omnem perfectionem per modum radicis, quod essentia metaphysica cujuslibet rei constitui debeat in eo praedicato, quod primum concipitur in ipsa, et non per modum totius tanquam partes inclusas in ipso toto, ut contendunt adversarii.

Sequitur alterum argumentum, illud attributum in ratione metaphysica est Deo essentiale, quod est prima perfectissima vita, seu purissimus actus. sed hujusmodi est actus intelligere; intelligere enim est omnium perfectissima vita in actu ideo; ergo in actuali intellectione etc. Probatur major: Divina essentia formaliter adaequate est actus purus perfectissimus.

Resp. ad majorem. Ratio est, quia essentia metaphysica debet constitui debet per id, quod est prima, et dicatur radix perfectissimae vitae etiam in divinam perfectionem. Ad ejus probationem, aeque omnes divina essentia est actus purus, perfectissimus, prout opponitur potentiae logicae, et physicae, ideo omnes; prout opponitur potentiae metaphysicae nego omnes, et ratione est: triplex est potentia, cui respondet actus, scilicet potentia logica et objectiva, quae est in omni natura creata, quae est potentia essendi, et non essendi, et huic opponitur ens necessario existens. Alia est potentia physica quae est receptiva, et perfectibilis ab actu realiter a se distincto, et huic opponitur ens habens omnes perfectiones. Potentia denique metaphysica est illa, quae habet suas perfectiones formaliter extraneas, a radice metaphysica profluentes sicut attributa perfectiva essentiae, et huic opponitur ens, quae in sua metaphysica essentia formaliter habet intraneam omnem perfectionem. Ex hac doctrina facile intelliguntur haec ex hoc logice, hic physice actu purissimum, quia sicuti nequit non existere, ita nequit perfici ab alio a se distincto. non tamen intelligimus hunc esse metaphysice actum purum, siquidem illius essentiae metaphysicae convenire possunt sapientia, bonitas, quae illi extraneae dicuntur.

Pro reliquis solvendis palam fit primo, essentiam metaphysicam reponendam esse in praedicatis constitutione, et distributione prioribus, non vero logice prioribus, seu ens ingrederetur veram omnium definitionem; quare licet haec praedicata substantia, vivens, spiritus etc. sint priora aseitate in his tamen reponi nequit essentia metaphysica Dei, quia sunt duntaxat priora, prioritate logica, seu rationis, non vero prioritate constitutionis, et distributionis. Sic etiam ens, et substantia non sunt praedicata, quibus adaequate definitur homo, sed animal rationale, quia haec sunt priora prioritate constitutionis in homine; illa vero rationis duntaxat. Nec repugnat haec praedicata ens et substantia vocari praedicata essentialia, quia illa omnia dici solent essentialia, quae nulli rei conveniunt nisi per identitatem.

Secundo aseitatem positive spectatam esse tale praedicatum in quo Dei essentiam metaphysicam constituimus, non vero negative acceptam quatenus scilicet idem significat, ac non esse ab alio quid, ut nonnullis placet praedicata negativa formaliter accepta non dicunt perfectionem illam quam dicunt attributa positiva formaliter considerata.

Tertio Phrasim illam dialecticam: Definitio fieri debet per genus proximum significare solum, quod definitio fieri debeat per praedicatum genericum, immediate primo contractum ab ultima differentia; sed ens primo contrahitur ab aseitate, et abalietate. aseitas enim, et abalietas immediate primo dividunt ens; cum Deum definimus: Deus est ens a se, recte respondemus.

Pars quartus tertius.

De praecipuis Dei attributis.

Statuta Dei essentia ordo quem ab initio hujus Disputationis servare decrevi postulat, ut de praecipuis Dei attributis verba faciamus, quod ut feliciter praestemus ostendere in primis juvat, in quo omnia bus

in omni genere infinite perfectum. Deus, inquit et probat Fortunatus a Brixia, neque a se, neque ab alio potest in aliquo perfectionis genere ad certum gradum limitari. Non ab alio, quia nullum sit ens, cui Deus subjiciatur; non a se, quia fieri nequit, ut quod sibi ratio sufficiens existendi est, sibi quoque sufficiens ratio non sit continendi in quovis genere perfectionis omnem illius gradum possibilem; infinite autem perfectum est in omni genere ens illud, quod in nullo perfectionis genere ad certum gradum limitatur; ergo etc. Itaque, ut inquit S. Augustinus lib. 1 de doctrina Christiana, omnes certatim pro excellentia Dei dimicant, nec quisquam inveniri potest, qui hoc Deum credat esse, quo melius aliquid sit; itaque hoc omnes Deum consentiunt esse, quod ceteris rebus omnibus anteponunt.

Si vero quis urgeat, in Deo non esse perfectiones illas, quae sunt in creaturis, adeoque Deum non esse infinite perfectum. Resp. certum est illas non esse in Deo formaliter, sed tantum eminenter; et quo id intelligatur, duplex perfectionum genus est distinguendum. Alia est, ut scholastici vocant, perfectio simpliciter simplex; alia est perfectio non simpliciter simplex, seu secundum quid simplex. Illa duas requirit conditiones, quarum prima est, ut in suo formali conceptu nullam includat imperfectionem; altera vero, ut non sit incompossibilis cum alia majori aut aequali perfectione. Haec vero est, quae aliquid [illegible], seu quae in suo formali conceptu aliquam imperfectionem includit, ut esse corpus, habere [illegible] [illegible] ratiocinandi etc. Jam perfectiones posteriores nequit Deus quidem continere formaliter, cum quidem ne contineant in se aliquam imperfectionem [illegible] perfectio; attamen et has continet eminenter. His expositis sequuntur nonnulla Dei attributa.

Primum: Deus est unus. Hoc attributum in Deo agnoverunt ac etiam cum [illegible], cum [illegible], quibus gloria [illegible], [illegible]

dubia; et quum tempus omnes recensere non patiatur ex poetis afferam Orpheum, et ex Philosophis Milesium Thaletem. Orpheus, qui est vetustissimus poetarum est, et equalis ipsorum Deorum dicitur, ut advertit Clarissimus Petavius tomo primo Teologiae dogmaticae lib. primo cap. 3. ita cecinit:

Unicus est per se existens qui cuncta creavit,
Inque his ipse extat; nulli e mortalibus unquam
Lumine conspectus, mortales conspicit omnes.

Hoc idem sentit Thales Milesius inter veteres Philosophos nemini secundus, ipse rerum initium aquam dicit, Deum autem eam mentem, quae ex aqua cuncta formaverit. En altior, et sublimior aqua, et spiritus, quam ut ab homine potuerit inveniri, ab eo traditur. Verum in veritate adeo evidenti non est, cur auctoritatem spectemus. Videor enim ipsa, et ipsum conscientiae testimonium quod probat ignaviam eorum (scilicet Ethnicorum) qui sibi plures finxerunt Deos; nam primo spectat ad conscientiam, unusquisque hujus veritatis propria est testis. Omnes enim ipsa impellente natura, ut ita dicam confitentur, et unum veluti parentem Optimum, summumque moderatorem in periculis invocant, illius implorant auxilium, eique uni, quum res illis successere, volunt gratias referant. Quod vero spectat ad rationem tale institue argumentum.

Deus est ens infinite perfectum, ut supra probatum est, ergo Deus est unus et communis. Repugnant plura entia infinite perfecta; ergo repugnant plures Dii; ergo Deus est unus contra sent. Ultima data veritate antecedentis quam ostendo. Ens infinite perfectum continere debet perfectiones omnes, sed si plura entia infinite perfecta repugnarent, ens infinite perfectum non haberet omnem perfectionem; siquidem non haberet excellentiam, et summum dominium

super omnia; ergo repugnant plura entia infinite perfecta

Confirmatur nostra propositio ex illo celebri Xenofontis gentilis Philosophi. Si plures sunt Dii, necesse ē, eos esse vel pari, vel impari potestate: si sunt impari potestate, quo pacto debiliores sint Dii, ipsi videant, qui plures Deos admittunt. si vero sunt pari potestate, ergo nullus eorum ē Deus, quoniam nullus in suis actionibus sit liber, ac plane independens; quoniam unus ab altero impediri potest. concludendum igitur, non esse plures Deos.

Contra hanc veritatem adeo manifestam insurgunt Manichaei volentes duo esse rerum principia, unum summe bonum, a quo omnia deriventur; alterum summe malum, a quo mala quae in mundo quotidie observamus, originem habeant: verum hoc eorum delirium facili negatio solvitur. Mala omnia vel in ordine physico spectantur, vel in ordine morali; si primum: hac a principio summe malo originem habere nequeunt, siquidem ea in se bona sunt, ut scriptura testatur his verbis: vidit Deus cuncta quae fecerat, et erant valde bona; si vero spectantur in ordine morali, hac cum sint mera privatio rectitudinis non a causa efficiente, sed deficiente, qualis ē homo, qui sua abutitur libertate, proficiscuntur. Si vero quaeratur, cur Deus mala moralia permittat, hoc ad aliam quaestionem pertinere dicimus, [illegible]

Contra praedictam propositionem [illegible] opponi posset [illegible] summe perfectum, si foret unus, cuique foecunditas ē maxima perfectio, non haberet, ut opponi posset, scriptura nos [illegible] cum in illis [illegible] [illegible] mentio fiat. Verum contra ē foecunditatem quidem [illegible] non [illegible] pluris simplex, quo Deo foret tribuenda, siquidem ē incompossibilis cum unica perfectione divina supremi Dei, qui quamvis unicus sit ē tamen aeque beatus, cum nullius indigeat. Quod spectat ad scripturam, dico in illis Pluralem

Deorum mentionē fieri quia in monumentis ex falsa gentium persuasione, vel quia homines ipsi, ut Prophetæ et iudices, improprie Dii appellabantur.

Secundum attributum. Deus est omnis corporis expers. Deus enim, ut huc usque ostendimus, est ens summe perfectum; ergo ē intelligentissimus, sapientissimus, et summe activus: sed illa non convenire non possunt nisi ēēt corporis expers: ergo ē omnis corporis expers, adeoque ē purus. Nec valet, hoc loco opponere cum Anthropomorphitis Deū ēē corporeū, falso dogmate: innitentibus plurimis scripturæ textu, in quibus humana membra tribui Deo videntur. Nā ibi loquuntur scripturæ sensu quodā improprio, et metaphorico, ut scilicet humano captui sese accommodent. Quare Beda, aliquot re in Genesim referente Augustino inquit = Stolidi non animad: verterunt, Dominum Deum per hominis sermones loquentē audientium infirmitati sermonem accommodare. Et quoniam oculis nos videmus, virtutē ejus, per quā videt, Scriptura vocat oculos, et visum audiendi facultatē vocat aures, quoniam hisce partibus audimus =

Nec valet adē opponere hominē ad imaginē Dei et similitudinē factū ēē, et inde inferre Deū ēē substantiā ex spiritu et corpore compositā. Nā homines dicuntur ad imaginē, et similitudinē Dei facti quoad animā, non vero quoad corpus, ut apprime nos monet S. Ambrosius: justitia invisibilis Dei imago non in eo ē, quod videtur, sed in eo quod n̄ videtur.

Dices ultimo loco, Deo non repugnare compositionē metaphysicā ex genere, et differentiā; ergo neque repugnat illi compositio physica ex spiritu, et corpore. Adeo caverē eū velle, qui hic hoc opponet, et solutionē non videt. Disparitas ē manifesta, quia compositio metaphysica ē Deo extrinseca, quum tota se teneat ex parte mentis nostræ considerantis Deū sub hoc conceptu generico entis, et sub hoc alio conceptu differentiali ens a se, adeoque illius simplicitati non officit. Compositio autē physica, si quæ daretur in Deo, illi ēēt intrinseca, atque illius simplicitatem,

atque summam perfectionem, quorum destrueret. Licet igitur non repugnet in eo compositio metaphysica, illi tamen repugnat compositio physica.

Tertium. Deus omnino immutabilis. Immutabilitatem esse attributum Dei proprium sequens argumentum ostendit. Illud vere dicitur mutari, quod recipit perfectionem, quam antea non habuit, aut illam omittit quam prius habuit. Omne enim, inquit Salustius Philos. lib. de Diis, et mundo, quod mutatur, vel in melius, vel deterius mutatur; sed Deus neque ullam perfectionem omittere potest, neque novam acquirere, nam si illam acquireret, ante illam Deus non fuisset summe perfectus, si autem aliquam perfectionem perderet, omissa illa non foret amplius summe perfectus, vel ut argumentatur praedictus Philos., si in deterius mutatur, fit pejus, si in melius, id antea malum erat, vel saltem non summe bonum; ergo Deus a omnino immutabilis. Hinc consequitur, quod, quidquid Deus scit, illud ab aeterno sciat, quidquid velit, ab aeterno velit, quidquid amat, odit etc. ab aeterno amaverit [illegible].

Contra Dei immutabilitatem opones primo scripturas, in quibus legitur, Deum poenituisse se fecisse hominem; poenitentia vero maximum mutationis argumentum; ergo etc. Secundo, Deum a non operante, factum esse operantem, condidit quippe mundum in tempore, ergo mutatus a Deo [illegible], Deum carere posse aliquo intrinseco attributo, et proinde ab intrinseca mutatione [illegible]; [illegible] enim [illegible] sunt intrinseca Deo, et tamen [illegible] liberi sunt [illegible], et [illegible] in Deo; ergo Deus carere fit, aliquo intrinseco attributo.

Ad primum respondeo Deum non esse [illegible] [illegible] poenitentia, ira, dolore, aliisque affectibus, qui aliquam [illegible] [illegible] involvunt. Cum enim sit summe perfectus nullam imperfectionem [illegible] [illegible] [illegible]. Quare Scriptura [illegible] [illegible], et metaphorice tribuit Deo has animi commotiones, ut significet [illegible] [illegible] mali sit Deum vel leviorem offendere. Ad 2dum dico, Deum

De non operante tantum, ac operante extrinsece, et non intrinsece. Ac eo quod Deus in condendo mundo intrinseca mutatio non fuisse, quum nullam intrinsecam perfectionem acquisierit aut amiserit; operari enim in tempore dicitur Deus, quia e in tempore, quod ab aeterno facere decrevit. Unde propter extrinsecam denominationem, quam nos ipsi in tempore habemus, aliqua in eo contingere videtur mutatio quae Deo extrinseca est. Ad illud denique distinguere et considerare fas est actus liberos in Deo, prout in scholis traditur, terminative, et entitative: si actus liberi entitative spectentur prout immanentes in Deo sunt, hoc sunt prorsus immutabiles, quod sint ipsa divina substantia; si vero illo modo considerentur, hoc est terminative, tunc mutabiles sunt, quantum ad illam habitudinem terminative consideratam, ita ut solus terminus, sive sola creatura mutetur.

Quartum Deus est immensus. Contra Anthropomorphitas, qui Deum corporeum esse volebant fuerunt Judaei, et Samaritani, deinde Valentiniani, et Manichaei qui Dei immensitatem negabant, atque certo loco circumscriptum esse volebant. His accesserunt Sociniani, qui concedebant quidem Deum esse ubique per operationem, non vero per substantiam, in quorum sententia annumerantur Plures, Crelius, ut colligitur ex Vorstio Calvinista. Hujus opinionis videtur fuisse etiam Erasmus, qui anceps erat sitne Deus in obscenioribus locis. Contra quos priusquam ostendamus Deum esse immensum notari debet, tribus modis Deum dici esse ubique, seu omnibus rebus praesentem, per scientiam scilicet, quatenus nihil sive extra, sive in mundo contingere potest, quod illum lateat; per potentiam, quam ubique operari potest; per essentiam, quatenus nullus est locus, in quo ipsa Dei substantia non existat. His positis demonstratur Deum esse immensum non tantum per scientiam, et potentiam sed etiam per essentiam, seu substantiam.

in Deo existit omnis perfectio: sed esse ubique praesentem non tantum per scientiam, et potentiam, sed etiam per essentiam est perfectio, et quidem simpliciter simplex, quia nullam includit imperfectionem, multoque melius sit hac virtute pollere, quam illa destitui; ex hac enim mirifice elucet summa Dei magnitudo; ergo Deus non tantum per scientiam, et potentiam, sed etiam per essentiam est ubique praesens adeoque immensus.

Confirmatur argumentum. Si Deus per essentiam suam non esset ubique praesens, esset vel libere, vel necessario, in aliquo determinato loco; sed neutrum dici potest de Deo: non quidem primum, quia tunc Deus transire posset de uno loco in alium locum, quod eiusdem illius immutabilitati adversatur; non alterum, quia nulla est ratio sufficiens, cur potius sit in uno loco quam in alio. Nihil enim est in natura positum, quod illum determinare possit ad aliquem locum, cum, dum sit natus ex ipsius summa independentia. Quare egregie in suis S. Augustinus epist. 187: sic Deus per cuncta diffusus, ut non sit qualitas mundi, sed substantia creatrix mundi sine labore regens et sine onere continens mundum. Non tamen per spatia locorum quasi mole diffusus, ita ut in dimidio mundi corpore sit dimidius et in alio dimidio dimidius, atque ideo per totum totus, sed in solo caelo totus, et in sola terra totus, et in caelo et in terra totus et nullo contentus loco, sed in se ipso ubique totus. Hinc facile colligitur et Cartesium magno in errore versari, dum Deum esse negat in ullo loco, eo quod confundat extensionem cum divisibilitate, putetque ens simplex nullius extensionis esse capax.

Opponet fortassis non nemo, Deum non esse immensum, quum Scripturae nos doceant Deum residere in caelo, tanquam in propria sede. Verum huic argumento facile respondeo. S...

videt, unde Deus in Cælo tanquam in propria sede, quia speciali modo per gloriam ~~ibi~~ ibi existit, non vero per exclusionem praesentiae suae aliis in locis, ut optime nos monet Theodoretus: Deus in Cælis inhabitare dicitur, non veluti loco circumscriptus, sed veluti Caelestibus virtutibus, quae caelos incolunt. Existit ergo Deus per praesentiam suam ubique per gloriam in Cælo, per gratiam in justis, per vindictam justitiae in malis.

Instabis cum Averroe, et Vorstio: Deus loca obscena non replet praesentia sua: ergo Deus non est ubique. Probatur antecedens: Deus aliquid imperfectionis contraheret, si istis in locis sordidioribus praesentia sua adesset, ergo etc.

Ut vero videas vanitatem hujus probationis nego antecedens. Mens enim nostra, ut monet S. Augustinus, a sensibus revocanda est, nec de praesentia Dei entis spiritualis judicandum est sicuti de praesentia corporum. Nam spiritus incapax est, qui sordibus locorum inquinetur: sic sol radiis non inficitur ex eo quod corpori leproso conjungatur. Verum nec sol ipse laeditur, et obscuritate locorum inficitur quamvis haec radiis suis illustret.

Instabis iterum: Qui ubique existit est incapax localis motus, nec potest ab uno ad aliud locum transire; sed Deus est capax motus localis; ergo ubique non existit. Minor probatur ex scripturis in quibus legitur Deum descendere, ascendere, accedere, recedere, quae omnia significant motum localem. Huic argumento respondeo, scripturas sacras in his verbis loqui sensu figurato et metaphorico, ut videlicet captui nostro se accommodent, significando nobis accessu suo beneficia nobis largiri et recessu suo uberiores gratias ...

instabis: sicut ex Divino infinita Dei potentia explicatur ex eo, quod Deus possit producere creaturas, quamvis eas non crearet; ergo et immensitas divina explicari potest ex eo, quod possit praesentia sua omnia loca replere etsi de facto non repleat.

Nego disparitatem esse inter ambas, et consequens. Nam potentia divina sic explicata caeteris divinis perfectionibus non adversatur imo contra illas pugnaret si aliter explicaretur, et si debuisset ab aeterno res producere; siquidem amplius liber non foret: at vero si Deus omnia loca adhuc non repleret, non est immutabilis, nec summe, et interminabilis perfectionis.

Infers, ergo Deus existit in spatiis imaginariis, quae non sunt nisi conceptu possibilia. Respondeo, sicuti Deus, antequam mundus ab illo conderetur, fuit in se, ita extra mundum in se ipso et per essentiam, ut adeo immensitas sit indivisibilis, nec in pedes, leucas, miliaria, dividi possit, etsi spatium, cui Deus praesens, hujus divisionis sit capax.

Urges postremo: [illegible] ex SS. Patribus dicunt primo, Deum non permeare rerum substantias, sed illas duntaxat efficere; negant esse Deum esse in loco; ergo ex auctoritate Patrum quae citatur, Deum non esse immensum.

Quod attinet ad primum dico SS. Patres in pronuntiatione de mente Stoicorum, qui volebant Deum veluti omnium animam tanquam partem esse mundi. Ad secundum vero respondeo illos negantes, Deum esse in [illegible] voluisse duntaxat, non esse in loco circumscriptive instar rei materialis. Quare ex Patrum auctoritate nihil con-

contra nostram propositionem.

Quintum. Deus est aeternus. Antequam hoc attributum Deo necessario convenire demonstremus, aeternitatis notionem in perspectum habere juvat. Aeternitas proprie dicta ideo Boetius in quo communiter scholae secuntur, est interminabilis vitae tota simul, et perfecta possessio, seu est vita non modo initium, et finem excludens, sed omnem insuper vicissitudinem, et successionem. Ex qua definitione sit hoc argumentum demonstrativum. Repugnat ut coepit esse, quod non habet, a quo illud accipiat; ut penitus extinguatur, et pereat, quod nulli subjicitur; ut vicissitudinibus obnoxium sit, et successionem subeat, quod prorsus est immutabile: sed Deus a nemine suum esse accepit, quia ipse a se summam habeat sufficientiam ad existendum, ut diximus, nec ulli subjicitur sic exigente illius summa perfectione, atque prorsus immutabilis, ut constat ex dictis: ergo repugnat ut Deus coeperit esse, ut extinguatur, et pereat, ut vicissitudinibus obnoxius sit; ergo Deus est aeternus, et quidem ita, ut nihil illi sit praeteritum, nihil futurum, sed omnia illi praesentia sunt, ut optime explicat D. Aug. in psalm. 101 his verbis: non aliud anni Dei, et aliud ipse Deus: sed anni Dei aeternitas Dei est: aeternitas Dei substantia est, quae nihil habet mutabile. Ibi nihil est praeteritum, quasi non sit nihil est futurum, quasi nondum sit, sed non est ibi, nisi est. Non est ibi fuit, et erit, quia et quod fuit jam non est, et quod erit, nondum est, sed quidquid ibi est non est, nisi est. Hinc veteres aeternitatem Dei comparabant centro immobili, cui tota peripheria est praesens, ut adeo in saecula, annos, dies, et horas distingui non possit.

Sextum. Deus est omnipotens. Hic divina Omnipotentia

male olim senserunt Manichei, et Ariani. illi volebant tantum posse Deum, quantum ad operandum ei materia ministrabat. isti vero contendebant, Deum Patrem exigere filio tanquam instrumento ad veram creationem. Postremis vero temporibus abjudicarunt Deo hanc infinitam virtutem Wiclefus, et alii, qui opinabantur, a Deo nihil amplius fieri posse, quam quod ab illo factum est, etc. Contra istos concludimus, Deum potentia sua absoluta, omnia posse, quae contradictionem non involvunt, et ex ratione. Posse facere quidquid nullam repugnantiam involvit est perfectio simpliciter simplex, quae nullam sibi habet admixtam imperfectionem, sed Deus utpote ens summe perfectum habet omnes perfectiones simpliciter simplices; ergo Deus potentia sua absoluta potest facere omnia, quae nullam repugnantiam involvunt. Dixi potentia absoluta siquidem duplex potentia in Deo distinguenda venit. Alia ordinaria, qua Deus efficere potest dumtaxat ea, quae ab aeterno facere decrevit; alia vero est absoluta, quae spectatur in priori ad sua decreta, qua facere potest quidquid non repugnat, ac proinde facere potest plura, ac majora, quam fecit; non quidem suo sempiterno consilio, quatenus Deus potuisset velle plura alia quam quae fecit, et facere decrevit. Itaque ex his, patet Deum esse omnipotentem.

Nec refert, dicere, Deum non mentiri, et alia peccata committere non posse. Haec enim omnia posse, est infirmitas, et impotentia, ut recte monet S. Aug. Quae multa non potest Deus, et omnipotens est, et ideo omnipotens est, quia illa non potest.

Septimum. Deus est liber ad extra, scilicet creaturas

Hoc attributum Deo convenire probatur eodem argumento, quo usi fuimus ad probandum Deum esse omnipotentem. Quare opus non est, ut hic illud repetam. Contra libertatem Dei oponet inlassis nonnemo dicendo quod Deus utpote ens optimum, et summe perfectum optima necessario facere debeat, quippe bonum est diffusivum sui, majus bonum est magis diffusivum sui et summe bonum est summe diffusivum sui. Verum, per hoc axioma: bonum est diffusivum sui jam in Ontologia expositum significatur dumtaxat, quod ens summe bonum ad extra communicare possit; non vero quod communicare debeat. Nec refert oponere a nobis intelligi non posse quomodo actus inter se prorsus diversi in Deo existant. Fatemur quidem maximam esse in hoc difficultatem ita ut Teologi in hujus rei explicatione insudent. Cum plurimis In dici potest actus liberos sunt in Deo, esse necessarios quum non sint distincti a divina substantia prout vero habent habitudinem ad objectum extrinsecum contingens, et mutabile esse actus liberos; unde horum actuum distinctio non se tenet nisi penes objectum. Caeterum ex ignorantia modi, quo se habent hi actus in Deo negari nequit divina libertas, quae quum sit perfectio simpliciter simpliciter Deo est tribuenda.

Octavum. Deus est omniscius. Quamvis scientia Dei reipsa simplex sit, et individua ex relatione tamen ad sua objecta triplex esse potest. Alia scilicet est scientia simplicis intelligentiae, alia visionis et alia demum inter utramque media. Prima est illa, qua Deus possibilia et veritates omnes necessarias cognoscit: altera est qua cognoscit objecta absolute futura; tertia denique, qua Deus videt conditionate contingentes futura: sic scientiam, qua Deus vidit et quid creatura

ageret, si illi hoc, vel illud auxilium conferret, dicitur scientia media, quam in Deo cum pluribus, inter quos Dominicana familia Theologi inficiantur. Nos de hujus quaestionis jam sollicititi utpote sublimioris ordinis contendimus contra veteres nonnullos, in quorum numero fuit et Cicero, qui, ut refert S. Augustinus pertimescens humanae libertatis eversionem, ut homines faceret liberos, fecit sacrilegos; nihil esse possibile nihil futurum, quod Deus perfectissime non praecognoscat: quare sit hoc argumentum. Si aliquod possibile aut futurum est quod Deus ignoraret limites aliquos in sua intelligentia haberet, consequenter non esset in omni genere perfectionis infinite perfectus; sed Deus nullos limites habet intelligentiae, quum ex demonstratis sit infinite perfectus; ergo nihil est possibile, aut futurum quod eum lateat. Confirmatur. Nihil est possibile, quod divinae potentiae non subsit, nihil futurum, quod non habeat independenter a Deo ut sit futurum; ergo sicuti potentia Dei non esset infinita, quotiescunque aliquod possibile foret, quod divinae potentiae non subsit, et aliquid esset futurum independenter a Deo, ita scientia Dei non esset infinite perfecta quotiescunque esset aliquod possibile, aut futurum quod eum lateret. Quare divus Cyrillus lib. 32 Thesauri inquit Divinitatis est proprium, ut nihil ignoret.

Contra hoc Dei attributum opponitur primo Scripturae, quae pluribus in locis significant, Deum non nisi dubiam et conjecturalem futurorum scientiam habere, ut quum Christus Samaritanam allocutus fuit, si scires donum Dei, et quis est qui dicit tibi da mihi bibere, tu forsitan petiisses ab eo, et dedisset

tibi apud rivum. in aliis etiam scripturae locis habetur, dubium, et incertum, fuisse Deum; nec nisi ex ipso, aliorum, seu experimento compertum habuisse, quod antea ignorabat. ut quod Abraamo dixit: nunc cognovi quod times Deum.

Respondeo ex illis Scripturae testimoniis, et aliis hujusmodi, nihil evinci contra divinam futurorum praescientiam. in primis enim illis particulis forsitan, fortassis usus est Christus Dominus, ut nobis significaret incertum semper esse rei futurae eventum respectu nostri, non vero respectu sui; deinde, ut nos admoneret etiam ex praevisione rei futurae non everti libertatem humanam. Secundum pariter testimonium non urget, quia ibi Deus locutus est, ut captui nostro se accomodaret, tum illud a nobis perfecte sciri dicimus, quod experimento comprobato oculis nostris veluti subjicitur.

Dices, praescientiam futurorum auferre a nobis libertatem arbitrii, siquidem ea, quae praescita sunt futura, necessario futura sunt. Praescientia enim, si quae foret in Deo, foret antecedens ad praedicta, nec a nobis impediri posset, secus divina praescientia si a nobis impediri posset, falsificari etiam fit, quod sane non est dicendum. Respondeo futura, praescita eventura quidem necessario necessitate consequente, non vero necessitate ante. Necessitas autem consequens non aufert libertatem, imo liberam actionis conditionem supponit. nec causa effectus futuri dici potest, sicuti est necessitas ante, de qua satis diximus in quaest. de futuris contingentibus. Nec refert, quod opponebatur, praescientiam antecedere res futuras, neque a nobis esse impedibilem. Nam praescientia licet duratione res futuras praecedat, illas tamen non praecedit causalitate, quippe illa non est causa effectus futuri, ita ut non sit in

seu futura non ideo e futura, quia sunt praescita, sed ideo ab objectis praescita, quia futura sunt. Et hinc colligitur quod quamvis praescientia quoad suam entitatem non sit impedibilis, est tamen impedibilis, quoad denominationem istam Deus est praescius actus futuri liberi; quum enim a nobis impediri possit actus liber, consequenter etiam ipsa denominatio impediri potest. Nec hic clamare, in illo casu a nobis falsificari posse divinam praescientiam, siquidem tunc solum a nobis illa falsificari posset, quando a nobis posset praescientia consequente omitti actus praescitus; dum autem nos divinam praescientiam esse denominative impedibilem, non defendimus praescientia consequente a nobis actum praescitum omitti posse, sed dumtaxat potentia antecedente, et ideo dicatur potentia antecedens, et non consequens, jam vobis ex dictis in logica patere debet.

Sectio Secunda.

De Deo Conservante, Providente, Concurrente, et Promovente.

Quinque paragraphis praesentem sectionem expediemus, in primo agemus de Deo conservante, et utrum creatura indigeat tali Dei conservatione inquiremus; in secundo de Deo providente, et omnia Dei providentia regi et gubernari ostendemus; in 3tio de Deo concurrente, et utrum Deus ad omnes creaturarum actiones immediate concurrat definiemus; in quarto de Deo praemoventeprimovente, et quid de praedeterminatione physica sentiendum sit aperiemus; in quinto de Deo ab omnibus colendo verba faciemus; postremo tandem aliquos errores theologiae naturalis contrarios rejiciemus, et sic Metaphysicae finis impositus erit.

Paragraphus Primus.
De Deo Conservante

Nomine conservationis venit actio illa, qua Deus res in rerum natura positas conservat, sive ut definitur a Joanne Baptista Scarella, est continuatio actionis, qua Deus substantias a principio creavit; ex qua quidem definitione soluta remanet quaestio, tum a illa, in [illegible] nonnulli; Utrius quaeritur, utrum conservatio sit actio distincta a creatione. Nam si conservationis nomine intelligatur actio illa, per quam res creatae post primum suae productionis momentum ulterius existunt, nullum sane discrimen intercedit inter conservationem, et creationem. Siquidem ulteriorem existentiam habent per creationem continuatam. Utcunque vero definiatur conservatio, verosimillimum puto, creationem ab illa differre dumtaxat quoad respectum, quatenus creatio respiciat instans primum; conservatio autem momenta sequentia existentiae creatae quia tamen utriusque idem est terminus seu effectus, idemque principium (nempe Deus) [illegible] modo vel minime differunt.

Duplex conservationis species, directa, et indirecta. Illa, quae proprie dicitur conservatio, jam superius descripta, alia vero quae non nisi improprie conservatio dicitur, est remotio [illegible] illorum, quae rei nocere possent, seu illam ad interitum promovere: sic si quispiam lignum illud rei ardenti ad ignem venientem protegit, indirecte illam conservare dicitur. Hic posteriori modo examinandam suscipimus quaestionem propositam, ut, utrum creaturae indigeant directa Dei conservatione. Quare sit

Conclusio.

Omnis creatura eget directa Dei conservatione

Probatur propositio. Qualibet creatura eget voluntate divina, ut primo fiat; ergo indiget etiam eadem voluntate divina, ut existentiam suam conservet. Probatur consequentia. Ideo primo quia quaevis res creata, antequam crearetur erat indifferens ad existendum, et non existendum in rerum natura, neque ipsa de se hanc indifferentiam tollere potuit; sed etiam quaevis res creata, postquam creata est, plene est indifferens, ut in suo esse perseveret et suam existentiam continuet, vel non continuet; quolibet instanti a Deo annihilari possit, neque illa ulla sua actione se ipsam directe conservare queat, ergo quaevis res creata indiget voluntate divina, ut existentiam suam conservet. Quod argumentum illustrari potest hac raritate. Collustratio cujusdam corporis exigit continuum solis influxum, quo cessante, cessat et ipsa, ergo a pari creatura, ut in suo esse perseveret eget continuo Dei influxu, et quidem ita, ut eo cessante, et ipsa quoque suam existentiam amittat.

Confirmatur. Qualibet creatura est ens ab alio, quod totam sufficientiam, totumque suum esse a Deo accepit; qui aeternaliter illius existentiam certo loco et tempore voluit; neque creatura illa ultra existit, quam Deus illam velit existere. Quod sicut per hoc solum esse cepit, quod Deus illam voluerit existere, ita per hoc solum recidere debeat in suum nihilum, quod ultra illam ejus existere nolit. Non enim dicere possumus, plus habere virtutis actum divinae voluntatis volentis creaturam existentem non conservare illi existentiam, quam habeat ad destruendam existentiam ejus actus, quo illam existere non vult, sed si, quamvis

creatura indiget directa Dei conservatione; quum enim non extitisset, nisi Deus illius existentiam voluisset, nec existeret, si Deus ejus existentiam nollet; quod sua continuet existentiam inde est, quod Deus illam continuatam velit.

Solvuntur Objectiones.

Opones. Quod semel habuit esse, cessare, seu illud desinere non potest; sed creatura suum esse accepit in prima creatione; ergo cessare nequit; sed hoc ipso non indiget directa Dei conservatione. ergo etc. Respondeo distinguendo majorem, quod semel habuit esse, illud cessare, seu desinere non potest per se omitto majorem; desinere non potest per cessationem influxus illius causae, a qua habuit esse nego majorem; et contra minorem nego consequentiam sub data distinctione. Quum creaturae summopere dependeant a Deo, ab eoque profluant sicuti lux a sole, non possunt quidem se ipsas annihilare; at vero si Deus in illas influere nollet, nulla foret entis participatio atque adeo statim in nihilum redirent. falsum itaque est, creaturas indigere duntaxat negativa Dei conservatione, quam in eo positam dicunt adversarii quod nolit Deus illas anihilare; quum sic non appareat illa summa dependentia, quam creaturae habent in suum Creatorem.

Instabis primo. Creaturae possunt in eodem statu permanere sine auxilio, et actione illius a quo eum statum acceperunt. ergo quod semel habuit esse cessare nequit cessante etiam influxu causae illius a qua habuit esse. Probatur antecedens. Domus enim quem habet statum ab artifice accepit, et nihilominus sine auxilio et continuata artificis actione in eo statu permanere potest et permanet; ergo creaturae etc.

Nego antecedens, ad hujus probationem concedo antecedens nego consequentiam. Discrimen, cum disparitas est, quia Domus, et quaecumque

aliud artefactum habet aliud se conservantem ab artifice provsus distinctum, habet videlicet Deum qui quodlibet ens compositum in suo statu conservat, quousque illud agentia creata de illo non dejiciunt. Quod si cessaret actio Dei, qua in rerum natura vult permanere materiam illam, ex qua domus ab artifice constructa fuit quamdiu domus, sicut quodlibet artefactum in nihilum rediret, non secus ac quaelibet alia creatura, quae nullum se modale a nullo artifice creato recognoscit. Alii respondent hanc assignando disparitatem; quia in artefactis, ut talia perseverent, solum impediri debet, ne mutetur modificatio materiae ipsorum ab artifice inducta; ad hoc autem impediendum, donec causa fortior aliqua superveniat, sufficienter contra artificium in natura Deus disposuit causas, vim nempe inertiae et cohaesionis; at vero, ut res a Deo factae perseverent impediri debet, ne ea in nihilum abeant. Ad hoc autem impediendum in nihilum nihil Deus sufficere potest.

Instabis ulterius. Angeli et mentes humanae directa Dei conservatione non indigent, imo neque indirecta quod nulla agentia creata sint, quae ad interitum promovendum possint; ergo et quodlibet ens creatum non indiget directa Dei conservatione; quum non minus Angeli, et mentes humanae dependeant a Deo, quam quodlibet aliud ens creatum. Antecedens. Angeli, et mentes humanae sunt natura sua incorruptibilia; sed quod natura sua incorruptibile est non indiget directa Dei conservatione, siquidem in nihilum non redigitur, etiamsi cesset continuus Dei influxus, quod incorruptibile est; ergo Angeli, mentes humanae non indigent.

Resp. Deo. neg. antecedens ad hujus probationem dico majorem;

Angeli et mentes humanæ sunt nãa sua, hoc intrinsece incorruptibiles ideo mãa extrinsece nego mãm, et d quo minorẽ; sed quod nãa sua tum intrinsece, tum extrinsece incorruptibile (quod non datur præter Deũ, nec dari pt) non indiget directa Dei conservaõne ideo mĩm, quod intrinsece tantũ ẽ incorruptibile non indiget directa Dei conservaõne nego mĩm, et conseq. Angeli, et mentes humanæ, quæ non habeant principiũ dissolutionis, utpote substantiæ simplices, et omnis compositionis expertes, sunt quidẽ intrinsece incorruptibiles, non vero extrinsece quippe sunt substantiæ per participaõnem quæ non secus ac entia composita in nihilũ ruerent, nisi Deus influxum illis præstaret constantẽ.

Dices, Deũ potuisse ut mundus hic aspectabilis in eodẽ statu, in quo conditus ẽ perseveret, quin illius actio continuo influens requireretur, atque Deus sic statuerit, et fecerit suã adeo raõnẽ, ut magis scilicet, reluceat sua omnipotentia.

Resp., Deũ hoc non fecisse, nec velle juxta nonnullos potuisse. Nã Deus facere non potuit creaturã a se ipso independentẽ; sed hoc ipso quod mundus hic aspectabilis in eodẽ statu, in quo conditus ẽ, perseveraret, quin ulla egeret Dei actione illũ conservante, fuisset ut a se ipso independens existeret, ergo etc.

Paragraphus Secundus.

De Dei Providentia.

Non defuerunt qui nulla providentia mundũ regi, nullaque administrari potentia arbitrarentur. Quid enim, ajebat Job perditorũ quorumdã hominũ personã referens, novit Deus, et quasi per caliginẽ judicat. Nubes latibulũ ejus

nec nostro considerat, et circa Cardines Cœli perambulat. Democritus certe, et Epicurus neque universis, neque singulis ut refert Nemesius lib. de nat. hominis, a Deo providentiam opinabantur insistentes eorum principiis, nullum esse Deum, sed hoc universum temere, et casu esse constitutum; praeter hos divinam providentiam sustulerunt etiam ii, quorum opinio fuit omnia fato fieri, qui modo iniquè asserunt res humanas a Deo minime regi, et gubernari, Deistæ apellantur. Omnisque quamobrem contra hos divinæ providentiæ osores concludamus, et definiamus cuncta a supremo Numine dirigi, et nihil prorsus eo nolente operari posse, providentiæ definitionem perspectam habere oportet. Providentia itaque, ut a Boetio egregiè definitur, è ipsa illa divina ratio in summo omnium Principe constituta, quæ cuncta disponit, sive ut ajit Nemesius, è Dei voluntas, per quam omnia quæ fiunt apte gubernantur. Duo ergo complectitur providentia, verum scilicet ordinem in divina mente, atque illius ordinis per certa media executionem.

Conclusio.

Mundus quæque in eo sunt omnia, quamvis minuta, et vilia Divinæ Providentiæ subjiciuntur.

Probatur Propo. Deus cuncta, quæ fecit in peculiarem finem aptissime disposuit; ergo mundus, quæque in eo sunt omnia quamvis minuta, et vilia divinæ Providentiæ subjiciuntur. Probatur ant. Nisi Deus cuncta quæ fecit, ad suos fines peculiares disposuisset vel ideo esset, quod non posset, vel quod non sciret vel quod non vellet; sed neutrum horum dici potest; ergo Deus cuncta, quæ fecit, ad suos fines peculiares aptissime disposuit. Probatur minor. Non enim primum dici potest, quia Deus cum

me potens; ut superius demonstravimus; non 2dum, quia nihil è, quod Dei scientiam fugiat; non denique 3tium, quia quum agens creatum ratione praeditum agat propter finem a fortiori Deus, utpote agens sapientissimus propter finem agere debet. ergo vera propositio minor. Accedit. Si bruta animantia ipso instituente Deo suorum foetuum singularem curam gerunt, quomodo umquam Deus, qui è summe bonus, credit ita dicas partium curam non habebit. Hoc sane repugnat illius infinitae bonitati, ut patet meditanti et ad interioris sui animi motus attendenti. Deus, ut inquit S. Ioannes Damascenus, naturâ bonus è, et sapiens, igitur quatenus è bonus providet. Qui enim non providet, bonus non ~~è videtur~~. Nam et homines et bestiae propriorum foetuum providentiam habent naturali quodam instinctu, et qui non providet vituperari solet. Quatenus autem sapiens è optime rebus prospicit.

Confirmatur argumentum ex perpetuitate partium hunc mundum componentium: sicuti ipsorum pulchritudo a Deo summo, et sapientissimo Opifice mundum conditum fuisse, ita illarum perpetuitas constans ordo, stabilisque in suis agendi motibus armonia atque consensus plane ad evidentiam convincunt, illum ab ipsius divina regi providentia, consilioque supremi Numinis perpetuo administrari. Nam ut inquit Nemesius lib. de natura
" hominis cap. 42 omnium permanentia, et maxima eorum, quae oriuntur, et occidunt, situs idem rerum, quae idem semper conservant et ~~[illegible]~~ cursus qui nihil umquam variatur, et annuus circuitus,
" et anni temporis vestitio noctium et dierum semel in anno aequalitas utrisque vicissim, nec majore, nec minore parte auge-
" scentibus et decrescentibus, quomodo si nemo providerit, si-

„ multis administrari, et permanere potest. Profecto si breve „ hoc, ac modicum corpus nostrum, ait S. Joan. Chrysostomus, „ et medicaminibus, et medicinali scientia utens, et arte intrinsecus „ ipsum disponente, et multa disciplina, et innumerabilibus „ aliis auxiliis, non semper in uno statu permanere valet, sed „ perit et corrumpitur, saepius turbatione in ipso facta; quomodo „ tantus mundus tantas habens corporis moles, et ex iisdem „ compositus elementis, nisi multa providentia cepisset „ tanto tempore imperturbatus manere potuisset? neque „ enim cum ratione fieri posset, ut providentia quidem habens in„ terius, et exterius corpus nostrum vix ad sui conservationem sufficiat, „ tantus vero mundus nulla egens providentia, per tot annos nihil „ tale patiatur quale corpus nostrum. Auctoritatem revocatam Patrum cujus verba si attente perpendantur unumquemque intelligere omnia tum illa, quae oculis nostris objiciuntur tum illa quae visum et intelligentiam nostram effugiunt, singulari quadam Dei providentia regi, et gubernari.

Praeterea auctoritatem summorum virorum, qui mirifice conveniunt nihil esse quod divina providentia non regatur hoc unum argumentum addere placet. Partes omnes, quo quidem ad componendum tam disposita sunt, et suum finem et usum naturalem habent, cum cognoscimus caeteras, quae hunc mundum componunt suum peculiarem finem habere omnia cuncta, quae creata sunt bona sunt valde; ergo cuncta hujus mundi constitutiva seu partes suum habent finem ... a supremo rerum omnium domino reguntur et gubernantur.

Quo hic colligere hanc Primi, ... hoc

universo, quod contingit comparate ad hominem, non vero respectu Dei; quippe nihil est quod a Deo praevisum non sit, et ex intentione, aut saltem permissione existat. Casus, et fortuna dantur solummodo relate ad mentes nostras. Casus est quidam eventus improvisus, qui prout bonus, vel malus fortuna prospera, vel sinistra dicitur. Hinc colligitur, unde natum sit vulgatum illud, ubi parum ingenii, ibi plus fortunae, quia scilicet mens debilior pauciora praevidit, plura idcirco ipsi improviso eveniunt. Secundo nullum aliud fatum datur praeter immutabilem seriem, et ordinem causarum, et effectuum; quae series et ordo ex providentia divina, hoc est veri omnium dispositione, et dispositione sine nostrae libertatis diminutione ortum habent.

Satisfit objectis

Opponunt primo cum Epicuro apud Lactantium Deus aut vult tollere mala, et non potest, aut potest, et non vult, aut neque vult, neque potest, aut et vult, et potest. Si vult et non potest, imbecillis est, quod in Deum non cadit. Si potest, et non vult, invidus est, quod quoque alienum est a Deo; Si neque vult, neque potest et invidus, et imbecillis est, ideoque nec Deus; Si vult, et potest, quod solum Deo convenit; unde ergo sunt mala, aut cur illa non tollit?

Ante responsionem tria malorum genera ex Leibnitii partitione sunt distinguenda. Malum scilicet metaphysicum, physicum, et morale. Metaphysicum est imperfectio nata, seu defectio ejus a summa perfectione. Physicum sunt aegritudines, afflictiones, miseriae incommoda denique, quae viventes patiuntur. Moralia vero sunt peccata, seu liberae transgressiones legum divinarum. His statutis venio ad solutionem argumenti ab Epicuro objecti, quaero de eo illo de quo malo loquamur, metaphysico, an vero de physico, et

morali. Si sermonem habet de malo metaphysico, dicam Deum tollere non posse, ac proinde neque velle, quia nihil e possibile, quod sit summe perfectum praeter Deum. Si autem Deus hujusmodi malum tollere posset, sibi dare posset creaturam summe perfectam, quod cum hoc illi aperte repugnet, illi pariter necessarium impossibile tollere, seu malum metaphysicum. Nec inde inferre licet Deum esse imbecillem, siquidem, ut inquit S. Aug. quia haec fieri non possunt, ideo omnipotens est. Si autem loquatur de malo physico, et morali, dico Deum haec tollere posse, sed noluisse, neque tamen impotentem esse aut invidum, quum mala haec in finem sint, et bonum universi, ut optime nos admonet Angelicus Praeceptor in opusculo contra Gentiles cap. 71: multa ea bona in rebus, quae si mala essent locum non haberent: nam non esset patientia justorum si non esset malignitas persequentium, nec esset locus justitiae vindicativae si delicta non essent; in rebus etiam naturalibus non esset unius generatio nisi esset alterius corruptio. Si ergo malum (concludit idem summus) totaliter ab universitate rerum per divinam Omnipotentiam excluderetur oporteret etiam bonorum multitudinem diminui.

Instabis primo. Providentia Dei cum ultimis veritate, et sanctitate conjuncta; sed Deus nec bonus, nec sanctus, si potens impedire mala moralia, illa impedire non vult: ergo neque providens. Minorem probavit Baylius, qui hanc a mali probabilitate solvit adversus divinam Providentiam insolubilem solet in Dictionario. Deus facile potest impedire omne malum, et non impedit, peccat; sed Deus facile potest impedire omne malum, ergo, si non impedit, peccat: ergo Deus, neque bonus, neque Sanctus, si quum mala moralia impedire possit, illa impedire nolit

R. deo unica maire ñdo min.; ad cujus probationem distinguo min. Sed Deus facile pt impedire omne malum potentia absoluta. Cedo min. potentia ordinaria, et servato hominis libertate nego min., et consequentiam. Quoniam vero doctissimus Scavella putat hanc responsionem plane non satisfacere Bellianae difficultati, ecce aliam vobis responsionem: qui facile pt impedire omne malum dando auxilium, quod debet dare, et non impedit, peccat cedo, dans auxilium, quod non debet nego maneat a parte distincta minore nego consequentiam. Qui pt impedire malum, et non impedit, aliamve ob causam peccare non pt, ~~nisi quia praestat tale auxilium, ex quo~~ malum non sequeretur. Si enim in eo nulla sit impediendi, et dandi hujusmodi auxilium obligatio, quis in pura permissione peccati patrati ab alio malum ostendere pt? antequam igitur Bellius hanc difficultatem insolubilem vocet, ostendat Deum teneri dare voluntati creatae non solum tale auxilium, ut ipsa bene operari possit, verum etiam tale quod praevideat cum se ad bonum inclinaturam.

Instabis ideo. Deus tenetur impedire omnia mala moralia quum facile possit, ergo nulla distinctio. Probatur, Magistratus praesertim ii, qui in regendis Populis agunt, tenentur impedire malum, quod facile impedire possunt; ergo etiam Deus qui hanc legem in mentibus hominum insculpsit.

R. ideo ñdo ant., ad cujus probationem concesso ante nego consequentiam. Disparitas est, quia homines suo fini consulere debent, cui sane non consulerent, nisi maximum honorem Deo ipsorum auctori deferrent impediendo etiam mala, quae facile possunt, econtra vero Deus non tenetur velle aut re-

curare hunc honorem impediendo hujusmodi mala, quum honor iste nihil ad illius beatitudinem, et perfectionem conferat. Poterat enim Deus ab hujusmundi creatione abstinere, ex quo nullum honorem ab intelligentibus creaturis accepisset, et nihilominus fuisset summe beatus, sicut modo

Instabis 2do Melius est respectu Dei impedire mala, quam illa non impedire, ergo tenetur etiam ille, sicut tenentur homines impedire mala. R. negando antecedens Melius est respectu Dei nullum esse malum morale, quam aliquod esse; ergo nullum

Ad eo inde antecedens, ad hujus probationem quo antecedens melius est respectu Dei nullum esse malum morale, quam aliquod esse ipso auctore concedo antecedens, ipso permittente nego antecedens, et consequentiam [illegible]

[illegible] cujus ipse sit auctor [illegible] efficitur Deo [illegible]

[illegible] malum prohibeat, [illegible]

[illegible] et providentia circa hominem

[illegible] [illegible] [illegible] cujus probitori exco

[illegible] [illegible] [illegible] [illegible] humanam

[illegible] homines impios [illegible] condemnare, hoc [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] habeat

respectu [illegible] [illegible] ad illa. [illegible] [illegible]

ut habeat [illegible] et [illegible] utilitate reipublicae [illegible] [illegible]

[illegible] [illegible] [illegible] felicitate. [illegible] [illegible] impii

[illegible] in hoc [illegible] [illegible] [illegible] [illegible], sed

[illegible] felici [illegible] non [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] innocentiae

[illegible] [illegible] [illegible] turbulentibus [illegible] [illegible]

[illegible] [illegible] [illegible] colligi [illegible] [illegible] [illegible] in

qua impii punient, justi [illegible] et illi [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] et [illegible] [illegible]

[illegible]

[illegible] [illegible] et [illegible] temporalia [illegible] [illegible]

[illegible]

[illegible] nunc apparuit

[illegible] nulla e providentia divina [illegible]
[illegible] ut quando quo non delinquat,
[illegible] per [illegible] nemo [illegible], ut
[illegible] non [illegible]
[illegible]
[illegible]
[illegible]
[illegible] romanorum [illegible] divinae providentiae leges
[illegible] humana [illegible]
[illegible]
non multo [illegible]
[illegible] qui omnia [illegible]
[illegible]
[illegible]
[illegible]

[illegible] auctoritate [illegible]
[illegible]
omnia [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] adulatores [illegible]
[illegible]
[illegible]
[illegible] testimonia [illegible] auctoritate [illegible]
[illegible] divinae providentiae [illegible]

Video S. Doctorem eo in loco non excludere res minutas et vilissimas ab omni prorsus providentia, sed [illegible] a speciali providentia, qua regunt, et gubernant homines. Ratio autem sic intelligendi S. Doctorem triplex assignari potest: prima est, quia S. Doctor dicens, nos enim non debere tam [illegible] adulatores Dei, ut dum potentiam ejus etiam ad ima detrahimus, in nos ipsos injuriosi simus, eamdem rationalium, quam irrationalium providentiam esse dicentes, negat solummodo irrationalia habere eamdem providentiam quam habent rationalia, non vero negat Deum illis providere; [illegible] ratio, quia si S. Doctor intelligendus est, ut volunt divinae providentiae osores, sibi aperte contradiceret, cum quam contrarium manifeste doceant expositiones illae verba Christi: *nonne duo passeres asse veneunt*. Dicit enim [illegible] ab [illegible] auctore non deficiunt, et in omnibus semper [illegible] providentia, et quae in his generalia sunt, sine Dei voluntate non perveniunt. [illegible], qui aeternitatis retinere [illegible] aliquam Dei [illegible] providentiam [illegible] ratio, quae suadet hunc [illegible] negare eo loco eum minutis et vilissimis providentiam, ex [illegible], tertio certa [illegible] esse id, si in commentariis super [illegible] non ex sua, sed ex aliorum sententia [illegible] exponit; dum sit ergo, locum nobis objectum esse unum ex illis quos non ex sua, sed ex aliorum sententia exponit.

Dum [illegible] postremo loco, hoc argumentum [illegible] solvendum proponit [illegible], quod alias et nos [illegible], et [illegible]: si eventus omnes per divinam omnipotentiam constituti sint, quasi humana providentia, et solicitudo;

[illegible] vota, precesque Summo Numini, quorum multa [illegible] consilia, omnium leges; omnia sane superflua forent, consequens est absurdum, et prorsus repugnant ac contra-ctanea; ergo repugnat etiam divina providentia.

Nec preces, vota, consilia non prohibentur, ne frustra ages consilia; siquidem hac omnia in universa rerum serie, divinaeque Providentiae ordine continentur, et quidem licet determinata sit universa rerum series, hanc tamen determinationem ignoramus, eaque ad actionum nostra-rum seriem conjunctam esse cognoscimus. Quare evidens est nos revera agere debere non secus ac si nihil est de-terminatum.

Paragraphus Sextus.
De Deo Concurrente.

Hactenus vidimus, et probavimus, nihil esse, et contingere in hoc mundo, quod Divinae Providentiae non subjiciatur, modo expendendum est, an creaturae indigeant Divino concursu ad agendum. Concursus generatim importat cooperationem unius causae cum altera ob ejus exigentiam et indigentiam; ita concursus divinus est divina cooperatio Dei cum creatura agente. Duplici vero modo Deus concurrere potest cum creaturis ad agendum, mediate scilicet, et immediate; duplex hinc concursus est distinguendus, concursus immedi-atus [concursus mediatus] [illegible] creaturis confert potentiam et virtutem ad agendum, eamque illis tribuit: [illegible] dicitur hic concursus est immediatus, quia Deus producit, et attingit actum immediate potentia [illegible]

hilit.
hite quod creatoris con immediatus vo qui simultaneus etiã dicitur ã actio Dei producentis simul cũ creaturis ipsum actũ; et quia actus immediate attingitur etiã ab ipso Deo, concursus Dei dicitur immediatus.

Deũ mediate concurrere ad omnes effectus, quos creaturæ producunt, nemo est qui inficietur præter illos, qui eo non existere [illegible]. Qui enim Deũ ... cognoscit, agnoscit etiam virtutẽ, qua causæ creatæ agunt a Deo esse repetendã, sicut ab eo etiã earũ existentia repeti debet. Quæstio igitur sola est sit, nũ Deus immediate concurrat ad omnes creaturarũ actiones. Affirmativã sententiã communiter defendunt Philosophi et Teologi. Durandus vero contra unanimẽ Philosophorũ et Teologorũ sensũ negat immediatũ Dei concursum, si credimus S. Augustino, et Durandi ita propria, ut omniũ ille primus eã in scholis invexerit. Nã vetustissimã esse affirmat prædictus Doctor lib. ... super Genesim inquiens: sunt qui arbitrantur tantummodo mundũ ipsum factũ a Deo, cætera jam fieri ab ipso mundo sicut ille ordinavit, et jussit: Deũ autẽ ipsũ nihil operari. Contra hos igitur, quorũ opinionem periculosã esse censeo cum Divi magni hominis sit sequens.

Propositio
Deus immediate concurrit
ad omnes creaturarũ actiones.

Probatur ex autoritate scripturæ. Isaiæ cap. 26 dicitur: omnia opera nostra operatus es in nobis. Apost. primâ ad Corinthios ait: Idẽ Deus qui operatur omnia in nobis. Christus ipse Ioannis 5 testatur: Pater meus husque modo operatur et ego nunc operor. Ex his testimoniis clare intelligitur Deũ non

tantum concurrere ad actiones creaturae conservando in illis virtutem agendi sed immediate etiam in illas influendo. Verum permissa Teologis auctoritate, accedamus ad probandam nostram propositionem sola ratione.

Deus immediate influit in omnes, et singulos actus creaturarum; sed immediate influere ad omnes, et singulos actus creaturarum, est immediate ad illos concurrere, siquidem hoc ipso quod in illos immediate influit, immediate producit; ergo Deus immediate concurrit ad omnes, et singulos actus creaturarum. Probatur Major. Si Deus immediate non influeret in omnes, et singulos etc, hi non dependerent dependentia summa a Deo; sed absurdum est dicere, creaturarum effectus non dependere a Deo dependentia summa, quum hic utpote ens summe perfectum summum habeat dominium supra creaturas; ergo Deus immediate influit etc. Probatur Major. Magis dependet effectus ab illa causa, a qua proxime, et immediate producitur, quam ab illa, a qua tantum remote, et mediate derivatur; sed si Deus immediate non influeret in omnes, et singulos creaturarum actus, hi immediate dependerent a creaturis, et mediate, seu remote a Deo; ergo magis dependerent a creaturis, quam a Deo; ergo si Deus immediate non influeret in omnes actus creaturarum, hi non dependerent dependentia summa a Deo.

Confirmatur. Creaturae opus habent immediato Dei concursu ad existendum; ergo opus habent etiam immediato Dei concursu ad operandum. Consequentia, quia operari sequitur esse, et modum operandi, ut communiter placet Philosophis, mod

ẽndi plane respondet, sed ille seu hic modus operan=
di plane non responderet modo ẽndi, nisi Deus imme
diate concurreret ad creaturarum effectus, seu nisi creaturae
opus haberent immediato Dei concursu ad operandum.
ergo creaturae opus hñt immediato Dei concursu ad agendum.

Quaestionem aliam instituere solent Scholastici circa
modum, quo Deus concurrit ad creaturarum actionem. Qui cum
Suario putant actiones nostras v. g. cognitiones, et volitio=
nes ẽe entitates ab ipsa mente distinctas, dicunt, Deum itae
ad illas concurrere, ut eamdem, et Dei eadem sit actio. Qui
vero, qui existimant actiones creatas ẽe puros mentis
affectiones concursum Dei nil aliud ẽe putant cum Casimiro
Tolosano, quam conservationem causae in eodem statu, quam
agendo obtinet non vero solum in simplici ẽe. Ne vero quis
putet, Durandi opinionem non differre a mea sententia, hoc
ille assignat discrimen inter unam, et aliam sententiam, atque
a duplici ratione illud repeti. Primo quia Durandus vo=
lebat mentis nostrae actiones ẽe entitates ab illa distinctas,
2do quia docuit conservationem causarum rdam eodem, prorsus
modo influere in ipsos, atque causae omnino ẽe sive aliquid
illae operentur, sive non. Haec addere placuit, ne vobis i=
gnota sint Philosophorum placita circa modum, quo Deus causis
creatis suum praestat concursum.

Solvuntur Objectiones

Objicies primo Creatura hẽt vim completam agendi, seu
hoc ipso non indigent immediato Dei concursu ergo etc. Resp.
[illegible] majore creatura hẽt [illegible] agendi completam [illegible] dependen-
tia a causa prima [illegible] itra tale dependentia [illegible].

et apte instituta [illegible] sua [illegible] illa sicuti creaturæ indigent directione, quia ex se non habeant sufficientiam [illegible], ita immediato Dei concursu opus habent ad operandum, ita ut nihil unquam operari possint sine ejusdem auxilio [illegible].

Instabis [illegible] Si creatura immediato Dei concursu indigerent ad operandum, Deus non esset sapientissimus, et perfectissimus artifex; hoc falsum; ergo et illud. Major [illegible] ille artifex censetur qui, ut humana artefacta, ut horologia, et [illegible] similia, quorum [illegible] sine assiduas artificis manu perseverant; ergo etc.

Resp. nego min., ad hujus probationem [illegible] nego ante[illegible] disparitas autem est, quia artefacta non [illegible] dependentiam [illegible], cum [illegible] artifex [illegible] materiam [illegible] illa [illegible] in illa inducit formam, et motum localem; contra vero creatura habet dependentiam summam et essentialem a Deo ipso non tantum quoad virtutem agendi; sed etiam [illegible] actus omnes. [illegible] exigentia continui [illegible] immediati Dei concursus maximam in Deo perfectionem arguit, ut [illegible] connotans [illegible], et absolutum suum in creaturas dominium.

Instabis 2o Si creatura non tantum quoad virtutem agendi, sed quoad omnes actus etiam dependerent a Deo, concursus Dei esset prior et simultaneus [illegible]; ergo etc. [illegible] Divinus [illegible] a creatura, ergo non est simultaneus.

Resp. omissa majore [illegible] min. [illegible] hujus probationem [illegible] ante, nego consequentiam [illegible] autem [illegible] est, quia concursus [illegible] divinus [illegible] simultaneus [illegible] a creatura [illegible] per actionem [illegible]; [illegible]

non determinatur, atqui ipsa creaturæ determinatio est actio illius singularis, quæ divino inspiret concursus, et illum non antecellet, ergo etc.

Instabis 3tio. Actio determinans est prior actione determinata; sed actio creaturæ est actio determinans, et concursus in actu secundo est actio determinata; ergo actio creaturæ est prior divino concursu. Videos ergo ma. Actio determinans, et independens est prior actione determinata, concedo ma.; actio determinans, sed dependens est prior actione determinata, nego ma. et [illegible] min., sed determinatio creaturæ est actio determinans, et dependens; et concursus in actu 2do est actio determinata, concedo min., et actio independens a divino concursu determinans, nego min. et consequentiam. Creaturarum actiones ita dependent a divino concursu, ut absque illo ne concipi quidem possint. Quare licet creaturæ determinent divinum concursum, quia tamen simul illo in suis actionibus pendent, [illegible] cum illo [illegible] [illegible] ut hujus intelligabiliter [illegible] exemplo res illustrare licet. Rex præficiat alicui provinciæ pro[illegible] legem, et scito suo decernat se omnia velle, quæ provinciæ jura et [illegible] [illegible] pro [illegible] exigentia. Deinde præcedat statuitque ut provinciæ hujus incolæ novæ construendæ laborent. Ex his voluntates [illegible] [illegible] nova [illegible] constructione; [illegible] hanc pro hunc numero effectus voluit [illegible] [illegible] [illegible] [illegible] [illegible]. Primo non Regis, [illegible] Rex voluit [illegible] voluntate generali [illegible] [illegible] [illegible] [illegible] statuendum erat, [illegible] [illegible] hanc [illegible] [illegible] [illegible] [illegible] ante [illegible] Regis determinationem. [illegible] [illegible] [illegible] ipso tempore momento, quo pro Rex [illegible] civitatis [illegible] [illegible] [illegible] [illegible] velle, et statuere intelligitur [illegible] [illegible] [illegible] [illegible] de voluntate Regis generali [illegible] applicatur, et determinatur per creaturam [illegible] [illegible] aliquid singulare.

instabis 4°, idem actus requiritur simul Dei et creaturae, ergo, ergo divinus concursus simultaneus est [illegible], quia idem actus a duobus principiis procedere [illegible]; sed Deus, et creatura sunt duo principia inter se distincta, ergo etc. Major probatur: eadem volitio [illegible] procedere a [illegible] voluntate creata, ergo etc. [illegible]

Video [illegible] [illegible] [illegible] propositionem [illegible] quo majore; idem actus a duobus principiis non subordinatis procedere [illegible] ideo manu a [illegible] principiis inter se subordinatis [illegible], et [illegible] Deus, et creatura sunt duo principia ita sicut [illegible] sibi [illegible] [illegible] subordinata [illegible] [illegible] nego minorem, et consequentiam majori [illegible] [illegible] ante [illegible] [illegible], ut [illegible] [illegible] [illegible] actione creata [illegible] causa, [illegible] activa [illegible] actione [illegible] [illegible] sibi [illegible] [illegible] [illegible] [illegible] causa electiva quae ex propria [illegible] interna [illegible] actu suo modo [illegible] [illegible] repugnet eundem actum [illegible] a [illegible] voluntati creatae [illegible] actus voluntati non sit [illegible] alius modus, non repugnat [illegible] [illegible] causa, hoc [illegible] [illegible] causa [illegible] physice efficiente et a voluntate creata illi subordinata [illegible] causa physica et electiva simul.

Instabis [illegible] [illegible] [illegible] [illegible] procedere a Deo [illegible] [illegible] et voluntate [illegible] causa physica et electiva simul [illegible] idem actus [illegible] vitalis simul, et non vitalis; sed si idem actus [illegible] [illegible] a Deo, et a voluntate creata, esset vitalis, et non vitalis simul; esset [illegible] vitalis, quia per illum viveret, voluntas vitalis vero non esset, quia Deus per illum non viveret; ergo etc.

[illegible] [illegible] [illegible] [illegible] propositionem [illegible] [illegible] idem actus [illegible] [illegible] vitalis simul, et non vitalis [illegible] [illegible] [illegible] principiis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] minorem [illegible],

Deus quamvis concurrat immediate ad omnes creaturarum actiones, et sic in illis influendo et producendo, illas tamen vitaliter non producit, quippe per illas non vivit; quare respectu creaturæ actus est vitalis [illegible] et respectu Dei vitalis non fuerit, neque ex hoc ulla sequitur contradictio, ut patet consideratis legibus contradictionis.

Urges: Deum immediate producere actus liberos creaturæ est illud velle actus creaturæ, siquidem Deus non agit ad extra, nisi per actus suæ voluntatis, ita ut Deum agere idem sit, ac Deum velle ut aliquid fiat; sed hoc posito divinus immediatus concursus non differt a concursu mediato, ergo etc.

Redeo negando minorem. Discrimen, quod inter utrumque concursum intercedit, id omnis notum esse debet ex diversa utriusque concursus definitione. Concursus enim mediatus, ut in principio ad conclusionem [illegible] est, ut pro termino immediato solam potentiam qua mediante [illegible] Deus producit effectum cum creatura. Concursus vero immediatus [illegible] est, pro termino immediato ipsam actionem creaturæ. [illegible] ergo discrimen inter utrumque concursum.

Opponunt: inter actiones humanas aliæ sunt bonæ, aliæ sunt malæ; sed Deus non concurrit ad actiones malas; ergo non concurrit ad omnes actiones. [illegible] minor [illegible] Deus [illegible] [illegible] malas [illegible] causa, et auctor [illegible] causa, et [illegible] illarum quæ bonæ sint [illegible] Deus [illegible] auctor [illegible] mali et [illegible] [illegible] mala [illegible] [illegible] [illegible] [illegible] ergo etc.

[illegible] Deus [illegible] [illegible] [illegible] Deus concurrit [illegible] actiones [illegible] [illegible]

[illegible] est causa et auctor [illegible] si Deus concurrent
ad actiones malas [illegible] et [illegible] efective est illarum causa, et
auctor [illegible]
[illegible] Deus [illegible] actiones malas [illegible]
[illegible] Deus ita concurrit [illegible]
illas [illegible] homines [illegible] et excitet [illegible] actiones
[illegible] Deus [illegible] non excitat [illegible] illas [illegible]
tamen Deus auctor [illegible] quia licet concurrat [illegible] actiones
[illegible] hoc [illegible] ex [illegible]
[illegible] libera [illegible] voluntatis creatae [illegible]
[illegible]
[illegible]

[illegible] Deus [illegible]
[illegible] ergo Deus
est auctor [illegible]
[illegible] posset [illegible]
[illegible] actio [illegible]
[illegible] et actio [illegible] una actio;
actio; ergo etc.

[illegible] actio Dei
[illegible] actio Dei
[illegible]
[illegible] actio Dei et actio [illegible] sunt una, eademque
actio ratione termini [illegible] et
et [illegible] Quia Deus, et creatura [illegible] causis [illegible]
[illegible] actio
Dei [illegible]
[illegible] producat...

[illegible] [illegible]alis velim, actione illa, quā creatura elligit mal[illegible] ea creatura immediate [illegible] [illegible] Deo, sicut enim nequit ut sint [illegible] [illegible] [illegible] eandē actionem concurrit itaque Deus etiā ad actione illa [illegible] creatura peccat. [illegible] [illegible] [illegible] concurrit [illegible] taxat [illegible] [illegible] [illegible] physici [illegible] [illegible] immediate [illegible] [illegible] [illegible] convenerunt, ut actio peccaminosa creaturae et [illegible] eadē quae actio Dei concurrentis. Neque oportet Deum esse causā principale actionis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hoc [illegible] ē, si sermo habeatur de actiō [illegible] [illegible] [illegible] Deus ut dicere [illegible] eligit [illegible] [illegible] [illegible] actio [illegible] hinc Deum dici [illegible] causa principalis [illegible] [illegible] [illegible] [illegible] causa universalis quae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] posit [illegible] si nomine causae principalis intelligatur causa immediate eligens [illegible] hinc [illegible] falsū [illegible] [illegible] causa princip[illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] simul. [illegible]: si [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ejusdē auctor erit. [illegible] Deus [illegible] [illegible] [illegible] concurrere ad eas actiones [illegible] creatura [illegible] [illegible] illi autē [illegible] actiones malas [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] solutio [illegible] [illegible] [illegible] [illegible] [illegible] quaestionē [illegible] [illegible] Deum [illegible] teneri [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut vel

in [illegible] eluceat misericordia Dei in parcendo si impius resi-
piscat, et justitia ejus in puniendo si in peccato perseveret. Nulla
igitur est paritas inter Deum, et homines, qui propter mutuam [illegible]
charitatis et religionis erga Deum tenentur impedire [illegible]
peccata aliena. Haec spectat ad argumentum, respondeo nullam
esse repugnantiam in Deo ex eo quod Deus permittat committi
[illegible] actiones illas quas prohibet. Quemadmodum enim non repugnabat
divinae sapientiae [illegible] liberum agenti concedere, ita neque repu-
gnat illi concurrere ad eas actiones quas nobis prohibet, cum [illegible]
concursu Dei efficere valeamus. Prohibet itaque Deus creaturae
actus malos; ita ut creaturae [illegible] non minus vinculo simul vetitum
et habitum [illegible] ut simul paratus sit Deus
[illegible] concurrere [illegible] etiam
ad malas, si ea ipsa voluerit.

Paragraphus quartus.

De [illegible] praemotione physica.

Thomistae, putantes satis non esse creaturis [illegible] concursum Dei
immediatum [illegible] contenderunt illis esse etiam necessarium
concursum [illegible] quae praedeterminat [illegible]
[illegible] praedeterminat [illegible] impellunt. Duplex est praemotio distinguenda
alia dicitur moralis et alia physica. Praemotio moralis est in [illegible]
quadam [illegible] [illegible] alia impulsio ac [illegible]
[illegible] in [illegible] actus consistere potest. Praemotio vero physica
a [illegible] impulsio ad aliquid [illegible] negatione
actus [illegible] impellit, componi non potest [illegible] hoc loco non
[illegible] olim [illegible] postulata fuit Thomistis
[illegible] de praemotione, seu praedeterminatione morali seu physica;
[illegible] sit non melius intelligi potest [illegible] Thomistis illius accurate

defensorum. Fateor quidem praefatum vim simultaneam eidem
articulo — sic illam definit = physica praemotio sive praedetermi-
natio est interius causae primae receptum, non quidem immediate in effe-
ctivo, sed in causis ubi quo Deus per actualem efficacitatem inspirat
suo eas movet, et allicit non solum objective, et moraliter aliter consi-
derando, sed etiam physice, et active interius inclinando, applicando, de-
terminando ad ultimam illam activitatem, de qua sequitur actio, influ-
endo et ideo dicitur motio physica. Sed quia motio et applicatio
virtutis activae ad agendum est prior natura, quam ipsa actio, sicut o-
mnis motio prior suo termino, et omnis causa suo effectu, ideo mo-
tio illa dicitur praevia motio, seu praemotio.

Ex hac definitione, quam Thomistae communiter propugnant,
consequitur physicam praemotionem, quam appellant praedeterminationem,
praedeterminantem seu decretum praedeterminans, unum nostrae
libertatis extremum, his praeparativis omnibus de divino hoc a
... ita ut
homo nec ... physica praemotione nihil ... possit ...
sine illa ... in poenitentia ... in mali
sententia ... Molinae. Secundo. ... aliquo p...
... quod a voluntate creata nec acquiri, nec impediri potest.
... quando vult ac
... ad quos vult ... connexa cum actione ad
quam creaturam determinat; ita ut impossibile sit oppositio actio-
num physica praedeterminatione ... : sic praemotio ad peccati
... ut non possit ... ejusdem ... omissio-
... connexionis ... impossibilitas ... ab a-
liquo extrinseco ... praedeterminationis ... praemotio
... actu, et ... voluntatis conjuncta ...

... a præmotio seu contributio [illegible], in qua exponant Thomistæ concursum Dei prævium, quo causa ista intelligatur prævie expedita ad agendum.

Doctores vero societatis Jesu agnoscentes et ipsi necessitatem cujus prævii concursus, ut creatura constituatur in actu primo proximo completo ad agendum, illum exponunt per decretum universale providentiæ, quod dicitur applicativum omnipotentiæ, ut alii [illegible] promotionem moralem et [illegible] negant, exponi posse per decretum physice prædeterminans; quod ex eorum sententia actu everteret libertatem creatam, et sanctitatem divinam, unde [illegible] Thomistæ [illegible] Molinistæ amice conveniunt in dogmate concursus prævii, sed in modo explicandi dogmatis sunt acerrimi inimici. Nunquam tamen [illegible] nostrum aperiamus et [illegible] sentimus, palam facimus [illegible] totam hanc controversiam celeberrimam Dominicanos inter et Jesuitas acriter disceptatam fuisse, quæ [illegible] ad concilianda [illegible] gratiæ efficaciam cum arbitrii libertate, cum Clemente VIII et Paulo Quinto summis Pontificibus [illegible] nec minori [illegible] et eruditorum expectatione [illegible] sine [illegible] sæculi 16 et intrante sæculo 17 eo exitu posita, ut utriusque partibus liberum sit suam tueri sententiam.

Gravioribus rationibus videntes nos [illegible] sententiam [illegible] cum illis, repugnamus physicam præmotionem [illegible] non posse [illegible] creaturarum libertati, et divinæ sanctitati [illegible] derogare; in antecessum de hac conclusione in proponenda et probanda breviter ostendere decrevimus [illegible] illam omnino videri [illegible] in causis necessariis et in causis liberis intimo sensui adversari. Quod spectat ad primum sit hoc argumentum: Frustra prædeterminatur causa illa quæ nullo

illius indiget praemotione ad operandum; sed causae necessariae nulla indigent Dei praemotione, seu physica praedeterminatione ad operandum; siquidem ad agendum natura sua determinatae sunt in hoc enim stat discrimen causae necessariae a causa libera; ergo frustra causae necessariae a Deo praedeterminantur: adeoque frustranea videtur Dei praemotio in causis necessariis. Et sane: ratio si non potissima, saltem una ex praecipuis, cur per Thomistas voluntas creata indigeat physica praedeterminatione, ut agat, ex eo desumitur, quod ipsa voluntas per suam naturam aequaliter se habeat ad opposita; ergo vel nulla hac ratione, vel physica praedeterminatio in causis necessariis est prorsus frustranea.

Quod spectat ad 2um sit hoc alterum argumentum. Physica praedeterminatio in causis liberis adversatur intimo sensui; si nos certi sumus ex intimo sensu voluntatem nostram a se ipsa determinari ad operandum; sed per intimum sensum nos certi sumus voluntatem nostram se ipsam determinare ad operandum, et quidem non minus de hoc certi sumus, quam certi sumus per intimum sensum nos cogitare: Tullius enim inquit cujus verba alias etiam retuli: sentit animus se moveri, quod cum sentit illud una sentit se vi sua non aliena moveri. ergo etc. Nec locum habet quod nonnulli autumant, videri quidem nos a nobis metipsis determinari, sed re interim aliter esse. Nam si haec responsio locum haberet, quomodo ergo contra humanae libertatis hostes ex intimo sensu ostendere possemus voluntatem nostram esse dominam suorum actuum? aut profecto dicendum est humanam libertatem ex intimo sensu recte non evinci; quod nemo dicat, nisi propriae conscientiae refragari et famosis perditissimis nos haberi velit; aut fateamur oportet physicam praedeterminationem in causis liberis intimo sensui [illegible]

adversarii. His praemissis sequitur proposita

Conclusio.

Physica praemotio cum libertate creata, nec cum sanctitate divina componi posse videtur.

Hac propositione, quam sub illis verbis componi posse videtur expo= nere placuit, ne adversarii conquerantur, me ipsorum senten= tiam contra Bullas Pontificias conjunctim efficere, duas sunt partes, quarum prima sic probari potest: Voluntas humana tunc dicitur esse libera, quando agere, et non agere ex aequo sit; sed posita phy= sica praemotione voluntas humana nequit ex aequo agere, et non agere; ergo posita physica praemotione voluntas humana libera non est; adeoque cum libertate creata physica praemotio componi haud posse videtur. Minor probat. Non difficentibus Thomistis a voluntate creata non sit auxilii actus, de quo, laudando illa prae= nota est, ergo posita physica praemotione voluntas humana nequit ex aequo agere, et non agere.

Confirmatur. Quod est principium omnis inevitabile, simul [illegible] connexum cum uno extremo libertatis, illud perimit li= bertatem. Sed tale principium est physica praemotio, ut constat ex caracteribus, quibus illam insignitam volunt Thomistae; ergo physica praemotio perimit libertatem.

Respondent, ad munitum de ratione libertatis non requiri facultatem agendi vel non agendi in sensu composito physicae praedeterminationis, sed tantum in sensu diviso; quam facultatem non tollit praedicta physica praemotio. Hanc autem responsionem confirmare student ex eo, quod ut homo libere sedeat, non requiritur eum posse simul stare et sedere, sed dumtaxat in sensu diviso. Verum haec responsio [illegible] est, et quamvis Thomi-

tamen effugium, ut quilibet naturae sit sequere ratione con:
siderantis. hoc vinculis constrictus, quavis habeat potentiam ad
currendum posito, quod si eximantur vincula, quibus ipse se ex:
pedire nt liber, tn non e ad currendum; ad hoc enim ut ille li-
ber foret, deberet vi sua posse solvere vincula, quae illius cur:
sum impediunt; ergo ut homo praemotus ad peccatum possit hoc
omittere, pro sensu diviso satis non e, ut hoc possit ablata praemo:
tione, sed insuper opus erit ut possit praemotionem cum actione con:
nexam impedire; sed homo nequit hanc impedire, quippe illas
nec adversarios ipsos non e in potestate hominis: ergo etc. Nec
urget ratio, seu paritas hominis sedentis, qui dum sedet, non potest
stare. Nam necessitas sedendi in casu tantum consequens, quae li:
bertatem non evertit, quia subsequitur liberam voluntatis de:
terminationem, et oritur ab ipso voluntatis, et libertatis exerci:
tio: contra vero necessitas agendi respectu voluntatis, quae prae-
determinatur, est antecedens, quum oritur ex principio extra-
neo; praeterea hoc, qui sedet, pt, pro libito voluntatis suae sur-
gere, et priorem determinationem mutare. Contra in homine,
qui e physice praeterminatus ad actum, non adest facultas eximi-
endi a se hanc praemotionem, siquidem e independens a voluntate
creata: ergo talis praemotio libertatem destruit.

Aliud effugium hnt Thomistae dicentes physicam prae-
motionem non praerequiri ad posse, sed tantum ad operari; et
hinc inferunt, libertatem humanam integram adhuc ea, quia
licet contingere nequit creaturam omittere actum, ad quem prae:
mota e, attamen hoc facere pt, saltem priori ad praedetermi:
nationem. Sed contra e primo quia illud constituit actum primum,
absque quo ipsi praerequisiti ... actus haberi nt, sed ...

sine physica praemotione nullus actus haberi potest: ergo non constituit, et proinde requiritur ad actum primum. Nullius ergo boni itaque est Thomistarum effugium, et si attente consideretur periculosum esse videtur, utpote aperiens viam Calvino, ejusque asseclis defendendi libertatem humanam admissa sua gratia necessitante. Possent enim et ipsi dicere gratiam necessitantem, quam ipsi admittunt, respicere actum secundum, non vero actum primum; adeoque libertatem non tollere; sic pariter defendere se possent Fatalistae, dicendo liberum arbitrium non laedi a fatali causa externa, quia fatum, seu fatalis influxus non respicit potentiam, sed actum. At detur adversariis (quod tamen concedi nequit, utpote aperte falsum) quod praemotio se teneat ex parte actus secundi; nihilominus clare ostenditur illam cum libertate creata componi non posse. Nam actio illa creata, quae nec acquiri potest, nec impediri ab homine, tollit libertatem, in quocumque demum signo fingatur; ergo etiam physica praemotio libertatem [illegible] [illegible] in hominis potestate non sit illam [illegible], aut impedire.

Veniamus modo ad examen conditionis illationis. Haec potestas agendi, quam Thomistae tribuunt creaturis in signo [illegible] est completa vel non est [illegible], ergo possunt creaturae ... actus, sine physica praemotione; siquidem est de intrinseca natura ... ut [illegible], quia ad agendum opus est actio, et negatio actionis haberi ... possit; quod tamen falsum habent adversarii; si ... ; ergo neque in signo priori ad praemotionem creaturae agere possunt, completa enim ... ut ipsa possit agere jure dicatur.

Probatur modo illa pars consequentiae ... , qua

sica componi nt, quam Sanctitate Dei, si Deus facit auctorem peccati; sed ita è; ergo etc. Pr. minor. Creatura per Thomistas peccare non possent absque physica Dei promotione ad peccatum. ergo si illa peccant, peccant, quia ad peccatum sunt a Deo praedeterminatae; ergo praedeterminatio facit Deum auctorem peccati.

Confirmatur. Non vacat culpa, qui hominem ad male operandum moraliter promovet: ergo his itidem et quidem a fortiori culpa immunis non è, qui eundem ad inhonestas actiones physice praedeterminat.

Hujus argumenti vim eludere quaerunt adversarii distinguendo materiale peccati ab illius formali; materiale peccati inquiunt ipsa entitas actionis praecise sumpta, formale vero è ipsa difformitas actionis a lege. Praedeterminat quidem Deus ad materiale peccati, non vero ad formale illius. Verum contra è. Qui vult efficaciter anne, ejusque positione connexam cum consequente quod aliunde poni et esse non pt, vult etiam consequens; ergo si Deus vult materiale peccati, quod cum illius formali connexum, vult etiam ipsum formale sic qui vult aliquid, ex quo praevidet per se, et a priori immediate radice sequi aliud, vult saltem virtualiter etiam hoc aliud, ut qui e.g. ex suo impio sermone praevidet per se secuturam mortem proximi, vult etiam illius mortem, ergo etc. Contra è 2do. Qui scienter, et cum cognitione ponit actum materiale peccati ille peccat formaliter; nam ad peccatum non requiritur, ut peccans velit ipsam malitiam, quam plerumque peccator mavult abesse; ergo qui facit, ut alter cum cognitione malitiae ponat actum materiale peccati ille facit, ut alter peccet formaliter. sed juxta principia Thomistarum Deus facit, ut homo scienter et cum cognitione malitiae ponat actum materiale peccati; ergo etc.

V.

Satisfit obiectionibus

Opponunt primo Thomistae plura tum conciliorum, tum SS. Patrum testimonia, ex quibus adeo evidenter putant physicam praedeterminationem evinci, ut aliter sentiri a nemine possit, nisi tenebras in meridie fingere velit. Ea porro praetermitto tum, ut brevitati consulam, tum quia eadem responsione omnibus satis fieri possit. Omnia itaque illa loca, quibus Thomistae innixi victoriam canunt, intelligenda sunt vel de concursu Dei simultaneo, vel de motione humanae voluntatis ad bonum in genere, vel de [illegible] motione tantum morali, vel de motione [illegible] speciali per gratiam ad actus supernaturales et meritorios.

Et sane loca illa quibus gloriantur Thomistae, vel physicam praedeterminationem ad evidentiam usque demonstrarent, vel saltem probabiliter suaderent; si primum, male ergo egerit Ecclesia permittens ut sententia contraria propugnari possit; si [illegible] ergo sine piaculo, et sine tenebras in meridie fingamus, negare possumus hanc physicam promotionem, et contrariam sententiam sustinere; non est igitur cur victoriam canat [illegible] quasi [illegible] ubique [illegible] gravis, [illegible] historia [illegible] triumphatur semper augustius, quod adhuc immatura sit illius sententiae praecisio [illegible] transcendentes.

Oppones secundo: Deus est primum liberum, et primum determinans; [illegible] praedeterminaret [illegible] nonnisi primum liberum et primum determinans; ergo etc. Probo minorem. Si Deus non praedeterminaret [illegible] ad agendum ille non esset [illegible] sed determinaretur [illegible] sed hoc ipso non est [illegible] ergo etc.

Ideo ~~omnia~~ mare [illegible] [illegible] [illegible] [illegible] nunc [illegible] [illegible] [illegible]
[illegible] [illegible] potest, illa non determinaret, sed determinaret ipsa [illegible]
et [illegible] [illegible] illa non determinaret [illegible] determinaret ab illo
[illegible] [illegible] [illegible] [illegible] [illegible], quia Deus [illegible] non deter[illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] malu, [illegible] [illegible]
[illegible] determinant [illegible] aut mali [illegible] [illegible] determinat [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] creatura [illegible] [illegible]
[illegible] [illegible] determinat [illegible] bonu aut malu [illegible] [illegible] Deus
non determinat creatura [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] determinat [illegible] determinat [illegible] [illegible] [illegible]
ad omnes actiones creatur

[illegible] Deus [illegible] determinat [illegible] determinare
[illegible] omnes actiones creatur [illegible] [illegible] [illegible] determinare [illegible]
[illegible] [illegible] determina[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] primum determinans necessario immediate dete[illegible] [illegible]
[illegible] [illegible] creatas, quod fieri nequit nisi per [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] actioni [illegible],
[illegible] eandem [illegible] [illegible] [illegible] principio [illegible] [illegible]
sicuti [illegible] electionem, et determinationem [illegible] principio [illegible]
habere, [illegible] facile [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] circa aliquam [illegible] habet [illegible] [illegible], et, respective [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est alteri [illegible] [illegible] [illegible] dete[illegible] [illegible] [illegible]
eandem actionem ~~[illegible]~~ [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] potentia [illegible] actionibus [illegible] ad hoc
[illegible] habente et ipso [illegible] circa [illegible]
ponet. ergo repugnant [illegible] principio immediate libera circa eam
[illegible] actione liberque electio, et determinatio oriri nequit a duplici principio
[illegible] spontaneitate [illegible] : Quia Deus e [illegible]
[illegible] necessario immediate producit omnes operationes [illegible]
[illegible] sanctus necessario immediate sanctificat omnes creaturas, quam
[illegible] ut habeant [illegible]
[illegible]
[illegible] ergo Deus necessario [illegible] determinat omnes [illegible] actiones
[illegible]
existendo, Deus [illegible] creativa [illegible]
[illegible]
[illegible]
[illegible]
[illegible] thomistica [illegible]
[illegible] Deus [illegible]
[illegible] Deus [illegible]
[illegible]
[illegible] determinat [illegible]
[illegible] se creatura determinet.

[illegible]
[illegible] ergo Deus [illegible] illa [illegible] determina [illegible]
[illegible] illa se [illegible] hoc repugnantia; sed hanc summa [illegible]
[illegible] praedeterminatione de operationibus [illegible], ergo etc.

[illegible] anne, [illegible] contra [illegible] negomus

Nam summa dependentia formaliter sumpta in hoc consistit quod totus actus primus et primus causae secundae sit, et conservetur a primo, et quod actus creaturae necessitat [illegible] concursu causae secundae. Non enim alia formalis ratio dependentiae excogitari potest, quae haec omnia habet et creaturae [illegible] etiam physice praedeterminata non [illegible]; non habent summa dependentia negata etiam physica praedeterminatione. [illegible] formaliter accepta, quae in creaturis [illegible] habet. Nam dependentia [illegible] major [illegible] consistit in multis [illegible] praedeterminationem.

[illegible] creaturae liberae salvi habent a Deo dependentiam, et [illegible] posuit [illegible] illam non [illegible] summa dependentia etiam formaliter sumpta habeant nisi physica praedeterminatione [illegible] creaturae [illegible] [illegible] tam [illegible] a Deo dependentia ut nullatenus [illegible] creaturae [illegible] illorum praedeterminatione [illegible] praedeterminatio [illegible] [illegible] differens de opposita [illegible] habere [illegible]

[illegible] sunt [illegible] indifferentes [illegible] et [illegible] operandum [illegible] sunt [illegible] indifferentes [illegible] neque [illegible] et [illegible] indifferentes proinde sunt [illegible] sed indifferentia [illegible] determinatio a Deo [illegible] determinatio [illegible] a Deo [illegible] creaturae [illegible] a Deo [illegible] est

[illegible] illud ab alio [illegible] indifferens in potentia passiva, non autem activa. [illegible] sic de [illegible] [illegible] respondetur, illud scilicet intelligendum de indifferentia passiva seu incompletionis, non autem de indifferentia activa, seu [illegible] [illegible] se determinare posset in suis liberis actionibus; sic clarum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quomodocumque [illegible], et intellectu [illegible] [illegible] hac responsione non contrariari, immo [illegible] [illegible] [illegible] [illegible] ipsa potentia voluntatis indifferens est [illegible], sed quod determinata exeat in [illegible] [illegible], vel illa [illegible] ab alio determinante vel ab ipsa voluntate.

A [illegible] [illegible], determinatio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] determinat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] confirmatur [illegible] physica [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]. Hoc ita se concedendo [illegible], et [illegible] provenit [illegible] nego [illegible] cujus [illegible] ideo [illegible] quia potuit [illegible] ita et hic [illegible] divinus sit in illius potestate [illegible] et [illegible] voluntas [illegible] agere [illegible] ita et hic [illegible] sit in illius potestate [illegible] sit in [illegible] idcirco [illegible] sed sobrius liberè quia in potestate sua [illegible] vel annullare [illegible] potestate et [illegible] voluntati [illegible] impedire [illegible] atque ideo [illegible] divinum, et ideo [illegible] de [illegible] libertate [illegible] et [illegible] et [illegible] gratia [illegible] contradictionem

[illegible]

[illegible] in confirmationem [illegible] facile [illegible] in [illegible] principii; [illegible] et [illegible] et [illegible] ille [illegible] continet [illegible] ab aliquo [illegible] exemplo [illegible], ut [illegible].

[illegible] ... creaturas liberas ad malum peccati, illas etiam praedeterminare ad formale illius, [illegible] praedeterminando creaturas ad malum peccati illas non praedeterminaret [illegible] ergo [illegible]

[illegible] missa [illegible] et [illegible] de malo peccati vellet absolute et [illegible] actum physicum [illegible] liberae potentiae creaturae; [illegible] actus physicus peccati [illegible] e necessario malum, ergo vellet malum [illegible] [illegible] a [illegible] [illegible] ... [illegible] sicut [illegible] malis, et propositioni [illegible] ... [illegible] physica [illegible] ... et praedeterminat [illegible] ... illa [illegible] ... malo sive [illegible] ... [illegible] non [illegible] ... quia primo [illegible] ... [illegible] libera [illegible] ... actione spirituali et independente [illegible] ... [illegible] nata, [illegible] nulla [illegible].

[illegible] Deus in nostra sol[illegible] sententia [illegible] ... concurrente [illegible]

peccati non est illius auctor [illegible] a parte Deus [illegible]
nam in ratione peccati non est auctor et causa illius

Ergo [illegible] ante non convenit [illegible] quia Deus concurrens ad mala peccati [illegible] concursu pure physico [illegible] ad indifferentiam partis boni et [illegible] se ad actus malitiosos [illegible] ad actus bonos, adeo ut non ex propria electione sua [illegible] creatura determinatione; tunc vero Deus praedeterminans ad mala [illegible] actus mala concurreret et causa deter-minans esset malitiae ante omnem creaturae electionem; adeoque ut causa physica malitiae. Haec de physica praedetermina-tione dicta sufficiant.

Paragraphus Quintus

De Deo Domino et ad hominem [illegible]

Deus est verè omnium hominum [illegible] sed Dominus absolutus. Deus enim [illegible] sua volunta-te hunc dispositionem [illegible] produxit, et conservat [illegible] ut [illegible] actione omnia in esse [illegible] [illegible] Deus, et [illegible] hominis [illegible] [illegible] hominis, [illegible] [illegible] [illegible] actiones [illegible] [illegible] [illegible] [illegible] [illegible] aut [illegible] divinae volun-tati conforme.

[illegible] [illegible] in [illegible] [illegible] summe [illegible], ita ut nulla major [illegible] excogitari possit; fieri nequit ut velit omnes homines, et non.

alterius perfectionem. Ille itaque illis qui suum bonum pro- movent, nihil alicui perfectionem curantes. Hi profecto non faciunt id ad quod naturaliter obligantur, quod obligatio [illegible] actiones nostras ad gloriam Dei [illegible], [illegible] manifestatione; unde fluit amor Dei, amor sui metipsius, et proximi.

Patet hinc [illegible] amandi Deum super omnia, [illegible] patet quod Deus supremum habet dominium in universas creaturas, [illegible] [illegible] mundi. Illa [illegible] cui competit iustitia [illegible]; sed Deo competit hujusmodi justitia, quae dicitur illa [illegible] mala facientibus, seu [illegible] malum phy[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hoc [illegible] [illegible].

Ubi [illegible] amor, et timor filialis, [illegible] Deo debemus [illegible] sequitur in nobis dari religionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] religio naturalis, et re-

velata. Unus est modus colendi Deum, prout ipse vult per lumen rationis proposita; posterior vero modus colendi eum prout ipse vult, per specialia signa ab ipso manifestata. Religio naturalis continetur in [illegible] quas naturali ratione assequimur; [illegible] revelata [illegible] nova quaedam [illegible] [illegible] [illegible] quaedam tamquam [illegible] [illegible] et oracula denique, quibus auscultare [illegible] jubemur.

Naturalis inde dicitur necessaria, quod contineat leges quas [illegible] hominum conditio necessario continet [illegible]. Revelata e contrario ex divina libera [illegible] [illegible] hominum conditis, liberrime [illegible] elegit. Religionis revelatae necessitatem aperte probant historia [illegible] [illegible] humanae [illegible] necessario [illegible]. Philosophi etiam [illegible] nulli [illegible] [illegible] [illegible] posse revelationis necessitatem ex [illegible] [illegible] naturali [illegible] autem hoc est praecipuum argumentum. Necessaria [illegible] revelatio si [illegible] non sint theologiae naturalis principia ad [illegible] vitam divinae voluntati conformem; sed non sufficiunt theologiae naturalis principia; [illegible] [illegible] probant: haec principia non solum [illegible] ab hominibus [illegible] [illegible] [illegible] non sunt [illegible] [illegible] [illegible] utramque partem, et [illegible] [illegible] partes [illegible] [illegible] [illegible] [illegible] principia [illegible] [illegible] alteri [illegible] [illegible] [illegible] [illegible] [illegible] communicate [illegible] [illegible] [illegible] parte vero [illegible], non solum [illegible] et [illegible] homines [illegible] theologiae [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] quos vetemunt [illegible] [illegible] sol, et tanta de [illegible] immortalitate [illegible] [illegible] de [illegible] firmitate [illegible] videtur; [illegible] in Timaeo qui de hoc sermonem habiturus est, dixit sibi satis esse, si inter tam difficiles verosimilia diceret. [illegible] [illegible] [illegible] [illegible] usus Jaquier cum aliis putat se evidentem religionis revelatae necessitatem demonstrasse. Nonnulla contra hoc sunt [illegible] [illegible] [illegible] et solvit [illegible] [illegible]; quorum unum praeterivendo, [illegible] quum dignum est, ut ab unoquoque [illegible] [illegible], [illegible] [illegible] [illegible] sibi opponit [illegible] [illegible] sit communis, atque [illegible] [illegible] omnium hominum Pater, ab quo [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] universum genus humanum [illegible] [illegible] revelationis lumine illustrare [illegible] aequalis enim [illegible] [illegible] omnes populos revelationis necessitas; atque [illegible] [illegible] mundi exordio locum habuit revelatio, nam [illegible] [illegible] illud ad omnes [illegible] manavit; ergo [illegible] Deus [illegible] [illegible] [illegible] [illegible] ille, nullus [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] demonstratam revelationis necessitatem, [illegible] ex parte Dei [illegible] liberum est judicia sua nobis revelare, [illegible] [illegible] creaturae, quo licet universalissima religionis [illegible] praecepta ita in [illegible] [illegible], ut ad illius [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] et [illegible] [illegible] [illegible] ex [illegible] principiis [illegible] [illegible] [illegible] affectibus [illegible] [illegible]. Hoc [illegible] [illegible] circa hanc quaestionem [illegible] [illegible] [illegible] [illegible] Jaquier [illegible].

Paragraphus Sextus
De Praecipuis Erroribus qui Theologiae Naturali adversantur.

Praecipui errores, qui Theologiae Naturali adversantur sunt: Atheismus, Superstitio, Deismus, Pantheismus, Fatalismus, [illegible] Indifferentismus, Polytheismus, et Hypocritismus. Sum A-theismus [illegible], [illegible] [illegible] auctore non ~~[illegible]~~ [illegible] et o-mne[s] penitus auferunt religionem. Superstitio est cultus religio-nis, aut indebitus ei [illegible] [illegible] aut exhibitus ei, cui [illegible] [illegible], et [illegible] [illegible] rei culta consecratio. Quamvis hic error religionis species mentiatur, Atheismo [illegible] ipsa, consequenter evertenda omni religioni via sternit [illegible] clarat istud Plutarchus in libello de Superstitione: „[illegible]
„ stitio [illegible] Atheismo ut nascentur, principium praebuit,
„ et nato [illegible] defensionem non [illegible] quidem neque honestam
„ praetextu [illegible] non [illegible]. Non in [illegible] reprehensione
„ [illegible] in [illegible] [illegible], quo [illegible], [illegible] [illegible]
„ neque in [illegible] [illegible], [illegible] in [illegible] [illegible], quae
„ [illegible], et inordinatis [illegible] divinitati [illegible]
„ gatione in [illegible] [illegible], sed superstitionis [illegible],
„ ridiculaque perturbationes et [illegible], et praestigias ~~[illegible]~~
„ [illegible], et circumcursationes, et [illegible], et [illegible]
„ [illegible], [illegible] [illegible] [illegible], barbara [illegible],
„ et [illegible] [illegible] [illegible] [illegible], et injuste [illegible]
„ causam praeberi, ut dicant, satius esse non existere Deos,
„ quam existere talia probantes, talibus gaudentes, et ita
„ injuriosos, et ita [illegible] [illegible] de causa irascentes.

[illegible] [illegible] [illegible], vocantur Deistae, [illegible] [illegible]

vel etiam Atheistae. Hi concedunt quidem, existere Deum, sed religionem omnem, divinamque revelationem tanquam meras fabulas fastidiose habuerunt, satisque esse garriunt si in simplicitate cordis, et communis [illegible] iste adverterit.

Pantheismus est error illorum, qui plures Deos admittunt. Fatalismus est error illorum, qui omnia necessario fieri contendunt, et hanc necessitatem ad ipsas quoque actiones creatas extendunt negata libertate voluntatis humanae.

Qui idealismum defendunt, idealistae nominantur, et realem corporum existentiam negant duplici de causa: primo quia putant corpora impossibilia esse; secundo quia ea eadem non commercium repugnare existimant.

Indifferentismus duplex est: laxior seu universalis, et strictior: primus est quidquid hominem in quacumque secta, modo in unum Deum credat moresque colat, eundem sectae suae leges salvari posse; atque adeo sive Christianus sit, sive Iudaeus sive [illegible]. Alter est tenere qui solum quidem in secta Christiana admittit, homini sed [illegible] sive homo ille sit catholicus sive Lutheranus, sive Calvinista etc.

Politicismus est error, quem defendunt ii, qui dicunt, non esse aliam [illegible] religionem curandam, vel quia reipublicae utilitati noceret, catenus [illegible] quatenus reipublicae [illegible] est.

Hypocritismus denique est externa simulatio vitae quae speciem religionis sine animo religioso. Contra hos [illegible] ibidem [illegible], ut [illegible] Servator [illegible]

obiâ Jansenismus apellatur.

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Metaphysicae finis.

[illegible]S. [illegible]
[illegible]
[illegible]
[illegible]
[illegible]ble
[illegible]

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